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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[*Family Motto of the Maharajahs of Benares.*]

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## INAUGURAL ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

[DELIVERED AT MOTT MEMORIAL HALL, IN THE CITY  
OF NEW YORK, AT THE FIRST REGULAR MEETING  
OF THE SOCIETY, NOVEMBER 17TH, 1875.]

IN future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to

the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism." The spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very onset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve ?

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and seventy odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion ; and twelve centuries ago, the only believer in Islâmism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age : great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members : the propagandist disciples sent out by Jesus went barefoot, ill clothed, and without purse or scrip.

What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said ? What is it that

makes me not only content but proud to stand for the brief moment as the mouth-piece and figure-head of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, “set to work to learn a new alphabet of Science on the lap of Mother Nature.”

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may *not* a few earnest, determined, unselfish persons do. Why, in 1859, I myself went, at the risk of my life, to report for the New-York *Tribune* the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of

conditions within the space of less than a score of years, I feel that neither I nor this Society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself ; it is for us, to so shape the present as to make it beget what we desire and what will bring honor upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporising, jesuitical, we shall fail as a society to do what is now clearly within our reach ; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this Society were to dissolve within one year, we should not have lived in vain. To-day is our own ; to-morrow may be ; but yesterday is gone forever. In the economy of nature, an impulse, however slight, once given to matter is eternal ; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman has changed the destiny of nations ; the speaking of a word in the mountains may bring a crushing avalanche upon the hamlet that lies at their feet ; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism—without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter ; upon the other, the spiritualists fling open the painted doors of their "angel world." The clergy hold them back and hiss warnings and anathemas in their ears. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and

purity, and left behind a sweet fragrance when the alabaster box was broken and they passed behind the Veil of Isis.

But when they turn to Spiritualism for comfort and conviction, they encounter such a barrier of imposture, tricky mediums, lying spirits, and revolting social theories, that they recoil with loathing; secretly lamenting the necessity which compels them to do it. They count among their acquaintance, perhaps, many persons of irreproachable character who can testify to the identification of departed friends and count themselves spiritualists; but they see these very friends attending their churches as before, abstaining from spiritualist meetings, and taking the spiritualist papers secretly. When they ask why this is so, the universal reply is that so many immoral people have fastened upon the cause, and mediums are being so constantly detected in trickery, that it is almost disreputable to be an open and avowed Spiritualist. The organs of the class apologize for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud and consider the one genuine phenomenon; forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there.

The protestant sects begin with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity, which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from protestantism; that would-be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for her own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to re-bathe her hands in human blood, she is working silently, cunningly, and with intense eagerness to regain her lost supremacy. What this undercurrent is we may see in the disgraceful Orange Riot of 1872; the

recent conviction of poor Leymarie, in Paris ; and the affair of Guibord, in Montreal, whose body has just been buried in a ton of Portland cement and under the escort of thirteen hundred armed police, infantry and artillery, to protect it from the rage of the catholics, because Guibord belonged to a society which admitted liberal books into its library ! We may also see the secret machinations of the church in the perversions to its communion ; the establishment of schools, colleges, convents, monasteries ; the schemes to Romanize a portion of our common schools ; the building of costly cathedrals ; and the erection of parishes into bishoprics, and bishoprics into archiepiscopal sees.

Upon what does this church or any other ecclesiastical hierarchy stand, but upon the congenital longing of man for an immortal existence ; the obscurity of our view of the other world by reason of intervening matter ; and the urgency of material wants, which oblige us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from youth to old age ?

If the founders of this Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation ; as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost ; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends ; if there be any cowards, who wish to meet with us in secret and revile us in public : if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence ; if there be any who, in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered ; if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the

intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me—poor, weak man, honored far beyond my deserts in my election to this place of honor and of danger—I can only say that, come well, come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest of the quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

H. S. OLCOTT.

[*To be concluded*].

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#### THE BASIS OF THE THEOSOPHICAL SOCIETY.

RECENT events have caused much discussion and many searchings of heart as regards the true basis of the Theosophical Society, and it is clear that there is a division of opinion among the thoughtful members; this division is natural, for there is much to be said on the question: "Should a nucleus of Universal Brotherhood be, or not be, all-inclusive?" It may be well that members should consider what is to be said on each side, and that each should make up his mind as to the ground he occupies. Those who, on either side, airily dismiss the matter as though their own view were indisputably true, and the only one which any rational person can hold, show more prejudice than wisdom. To this question the words of the Lord Buddha may be said to apply: "You did right to doubt, for it was a doubtful matter."

The one side starts with the statement: "This is a Universal Brotherhood and is founded on a spiritual unity; spirit is inclusive

all-embracing, and a Universal Brotherhood founded on the spirit can exclude none ; hence no one should be expelled from the Theosophical Society." This argument appeals to a very large number of people, and it has a convincing ring about it. But is it as convincing as it sounds ? Is it not founded on an error ? The Theosophical Society is not a Universal Brotherhood, but a nucleus thereof, and a nucleus and its cell are not co-extensive. The Universal Brotherhood of humanity is not made by the Theosophical Society ; a man does not enter it when he becomes a member of the T.S. nor leave it when he ceases to be a T.S. member. The Universal Brotherhood is a fact in nature, beyond our creating or our destroying ; the purest saint and the vilest criminal are brothers in fact, in truth. Nor would there be any sense or object in making a " Society " which should be co-extensive with humanity. The mere fact that the Society has objects, of which the applicant for membership must approve, differentiates it from humanity at large and makes a limitation. A man who denies Universal Brotherhood cannot be a member of the T.S., but he is, and must ever remain, a human-brother. It is, then, not the *fact* of brotherhood but the *recognition* of it which entitles a man to membership in the T.S., to become part of the " nucleus," and the further guarantee demanded from two members, that the candidate is a " fit and proper person to become a member of the Theosophical Society," implies that the recognition is believed to be not merely a lip—but also a life—recognition. If these facts are so—and that they are so is surely undeniable—it follows that a member may be expelled if he ceases to be " a fit and proper person " to be part of the nucleus ; conditions of admission imply the corresponding right to exclude when the conditions cease to exist. Admission and exclusion are correlative ; one who is admitted may be excluded. The fact that a man cannot be excluded from the Universal Brotherhood of humanity goes with the fact that he cannot be admitted into it. Hence the fundamental statement put forward by those who deny all right of exclusion from the T.S., is founded on a confusion of thought, a false identification of a Society which is a nucleus, with the Universal Brotherhood within which it lives.

It may be urged that while this is so, it would be better for the Society to have a different basis, and to abandon the power of



expulsion. That is arguable, though it is difficult to see how such a society could formulate its conditions of membership ; it would seem that it could have no conditions and no definite membership. However that may be, such a society would have a different basis from the actual Theosophical Society, and we are concerned with the Society as it is. Those who wish to have a society on a different basis are surely at liberty to form one, but it should be understood that it would be a new society.

The next question is : " What constitutes fitness and propriety for membership in the nucleus called the Theosophical Society ? " A nucleus is a centre of vital forces, a centre from which they radiate, causing organisation and growth in the surrounding body. Through this particular nucleus play forces which spiritualise humanity, and lead it towards the realisation of Universal Brotherhood ; when that is realised by every one, the use of the affirmation of Universal Brotherhood will be over, and the Society as a nucleus in that Brotherhood will cease to be ; if it is to continue to live, it will have to be reincarnated with new objects.

The first, and perhaps we may find the only, fitness and propriety necessary to membership is a recognition of the Truth of Brotherhood, the wish to help it to emerge from latency into activity. The desire to help in bringing about the general realisation of Universal Brotherhood is the primary fitness and propriety which are sought. This makes a man a vehicle through which can work the forces that make for the realisation of Brotherhood. The Love-force in him makes him one through whom the Love-forces without him can play. And I think that this desire to help, evidenced by work which does help others towards the realisation of Brotherhood, is the only fitness and propriety that our Society can rightly demand.

I fully recognise and frankly confess that the acceptance of this view would occasionally keep among us members who would discredit the Society in the eyes of the ordinary man of the world, either by falling below the accepted morality of the time and place, or by rising so much above it as to be unintelligible, and therefore hated and suspected by the masses of average people. But I think that this temporary disadvantage is less than the introduction of the disintegrating forces of self-righteousness and contempt, which find their channels in the prosecution and expulsion of a member for a

moral lapse. The presence in the Society of a man who falls below the accepted standard of morality in any respect can do little harm when it is generally understood that the Society seeks to raise the level of morality by right argument and by the noble examples of its best members, rather than by the infliction of penalties on its worst. A man may do most evil things, things that deserve and that meet with sternest moral condemnation, and yet, having the root of the matter in him, in desire and effort to help, may remain a "fit and proper person" to be a member of the T.S. If penalty is to be inflicted on wrong-doing, it is difficult to draw the line between wrong-doing which is permissible and wrong-doing which is not permissible in the Society. If profligacy be penalised, at what level of profligacy must the Society begin to exclude? An occasional lapse from virtue? Fairly constant unclean living? "Sowing wild oats," to the ruin of many a wife and maiden? Will it authorise inquisition into the private lives of its members, encourage secret accusations or only punish those who break the eleventh commandment: "Thou shalt not be found out?"

A member may hold any theological opinions he pleases; he cannot be excluded for teaching everlasting torture, or the perpetual cremation of miraculously-preserved unbaptised infants, or the predestined damnation of souls presently to be created, or the small number of the saved, or the literal golden and bejewelled gates of the New Jerusalem, or the physical immortality of Mrs. Eddy or of Hiram Butler, etc., etc. All these matters are left to reason and argument, and no penalty may be inflicted on a theosophist for his religious views however bizarre or erroneous. It is rightly held that error is better combated by reason than by penalty, and although it may be said in a way that this policy of tolerance opens the door to every form of theological licentiousness, it is yet felt that this risk is a small one compared with the introduction of a principle the logical end of which is the stake or the Inquisition. Our religious liberty of opinion—irreligious license, say dogmatists—is secure.

But may we not have religious liberty and the enforcement of a common level of conduct, above which members may rise but below which they may not sink? Shall we give liberty of opinion on moral as well as on religious questions? Here some members call a halt. They would not allow a member to hold opinions

leading to murder, theft, adultery, any sexual irregularity, or other evil ways. Does the Theosophical Society enforce on its members a moral code, the transgression of which is punishable with expulsion? I do not consider that the Theosophical Society has any moral code binding on its members. That such a code does not exist in fact is clear, for no written nor printed copy thereof can be produced. Does it consist in a common consensus of opinions? though that would not be a code. If so, what are the opinions? Is polygamy moral or immoral? But many of our good members in the East are polygamists. Is polyandry moral or immoral? We have members who belong to a community where polyandry is practised. Is prostitution moral or immoral? I fear that the record of some of our members is not quite clean on this point; shall they be expelled? On matters connected with the relation of the sexes some very great Initiates have taught most peculiar and to our minds, outrageous doctrines in the past; should we expel Socrates, Plato, Moses, Vyâsa? We have no code; we hold up lofty ideals, inspiring examples, and we trust to these for the compelling power to lift our members to a high moral level, but we have no code with penalties for the infringement of its provisions.

Can we take the average social opinion of any time and place for a code? *e.g.*, in the West a polygamist should be expelled, and in the East should be regarded as fit and proper for membership? "Public opinion" would then become our moral code. But would this be satisfactory? It means stagnation, not progress; it means death not life. Such a principle would exclude from our ranks the greatest martyrs of the past, the pioneers of every race and time. Is the Theosophical Society to be of those who kill the prophets in every age, and build their tombs long afterwards when the age has risen to the level of the martyred prophets? While it is easy for every age to be sure that it only kills and persecutes evil men, posterity often reverses the verdict and apotheosises those whom its ancestors branded. Never a Jew who, on the evening of the first Good Friday, congratulated himself and his friends for having purged Jewish Society by slaying a blasphemer, a deceiver of the people, and a stirrer-up of trouble, dreamed that a later society would regard the martyred evildoer as its Savior from evil. Such revenges has history, and wise men who study the lesson do not readily pick up the stones to slay.

Supposing a man oppose a triumphant majority, and seek to gather round him those who think like himself, thus undoubtedly causing "agitation" and disturbance in a Branch or Section ; what should be done with him ? My answer would be : " Leave him alone for a time ; if he force himself on Branch meetings, or behave in a way to make the Branch rooms unusable by the majority, then he may rightly be excluded from Branch premises, and compelled to carry on his agitation outside, but he should not be expelled from the Society. At the most, he might be expelled from the Branch, where-in physical contact is inevitable, and where one may disturb a hundred." Every reform begins with a few, and if valuable extends till it becomes a majority. The workers against slavery in the United States were regarded as pestilent agitators, were tarred and feathered and carried outside the limits of the townships. Yet in the long run, those abused agitators abolished slavery. That which a majority brands as "causing agitation," a minority regards as the defence of a great principle. Time alone can judge, not the number of the moment. Better a temporary inconvenience than the violent stifling of opinion. If the opinion be wrong, time will destroy it. " Truth alone conquers, not falsehood." If it be right, time will crown it, and great the reward of those who saw it in its uncrowned days. " Let truth and falsehood grapple ; who ever knew truth put to the worse in a fair encounter ? "

H.P.B. warned us that the great danger of the Society lay in its becoming a sect. Above all other things, therefore, should we guard liberty of thought and speech, and most zealously of all when the thought and speech are antagonistic to our own. Truth is pure gold ; it cannot be burned up in the fire of discussion, only the dross can be burned away. " The fire shall try every man's work, of what sort it is."

The outcome of this argument evidently reiterates the view that the fitness and propriety of a man for membership in the Theosophical Society depends upon his desire to help in bringing about the general realisation of Universal Brotherhood ; and if this desire be questioned in any particular case on the ground that he teaches wrong doctrines or wrong ways, and therefore is hindering, not helping, then it would be cogent to enquire whether, as a matter of fact, he *has* helped any to realise brotherhood, and the testimony that he has thus helped would be final.

I do not question the right of any Branch to exclude from its platform any person ; it can choose as speakers on its platform such people only who voice the views of the majority on religion, philosophy, and ethics ; this is within its right, whether its policy be wise or not. But it should not wish to exclude from all platforms of all Branches those with whom it disagrees.

I know that there are many in the Society, good people whom I respect, who will think that this article embodies a most dangerous doctrine, and who will ask : "Should not we shut out polluting influences from our families ? Should we not keep the nucleus pure, so that spiritual life may play through it ?" To the first question I answer : "Yes ; because in the family there are children, who should be guarded, until strong enough to guard themselves ; but the Theosophical Society does not consist of children, but of grown men and women, and it does not need the shelter rightly given to the young." To the second question I answer : The purer the nucleus the more will the spiritual life pour through it, but is the nucleus rendered pure by expelling one here and one there whom we may manage to convict of some evil teaching or practice ? We leave within it hundreds who are guilty of other evils, and we cannot extrude every one whose absence would make the nucleus purer, until we come down to the old man who said of a community that hunted out heretics : 'There is only Jamie and me left, and I'm not so sure about Jamie.'

I earnestly believe that we best do our share of purifying the nucleus by purifying ourselves, and not by expelling our brothers ; that we can prevent wrong better by holding up lofty ideals, than by separating ourselves disdainfully from those we condemn ; that the Society lives by the splendour of its ideals, not by the rigidity of its lines of exclusion ; that it will endure in proportion to the spirituality unfolded in its members and not according to the plaudits or censures of the world ; that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracise. Thus believe I. I can no other.

ANNIE BESANT.

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## THE GREAT PYRAMID.

## ON THE OBJECT OF THE PYRAMID.

[Continued from p. 299.]

WHEN the Empress of France visited the Pyramid in 1869, a road was made for her, leading to the edifice, and the materials for this road were broken off from the Pyramid. Among the blocks broken out there was also a damaged casing-stone, and Waynman Dixon presented this to Prof. Piazzi Smyth, who kept it under a glass-bell in the official residence of the Royal Astronomer of Scotland. This is the only casing-stone one knows of that has been preserved. Of course it is damaged, but the angle has been found to be between  $51^{\circ} 53' 15''$  and  $51^{\circ} 49' 55''$ , and therefore approaches very nearly the typical [p]-angle.\*

Not one of the casing-stones of the other pyramids approximates this angle. But now comes the most remarkable circumstance. Prof. Flinders Petrie who obtained the best measurements till now known, and who was a great opponent of Ralston Skinner's and Piazzi Smyth's theories, discovered on the historically known place the casing-stones mentioned by Colonel Howard Vyse, which were destroyed, as the latter thought, by the Arabs. Flinders Petrie then took the rising-angle and found it to be  $51^{\circ} 52' 2''$ , so could no longer doubt the celebrated hypothesis of the [p]-angle.

Then he and Proctor started the hypothesis that all this was to be ascribed to *mere chance*.

But this may be directly contradicted by what follows: Were the builders of the pyramids beings who suffered themselves to be led by *chance*, we may ask, considering the accurate and beautiful finish of the whole building? Hear what Flinders Petrie himself tells us about this exquisiteness and accuracy of building, and how he contradicts himself by ascribing everything of this kind to chance:

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\* Here we have the Greek character—equivalent to p in English—which is here used to represent, symbolically the relation between the circle and its diameter,—the former being, approximately,  $3\frac{1}{2}$  times the latter, or more accurately, 3.14159. We shall represent this number by [p], hereafter—our printers not having Greek type.

“Several measurements I took of the pointings of the stones. They vary from 0·012 to 0·045 inches in thickness; in some places the thickness is only 0·011 of an inch. The *average thickness* therefore is 0·02 of an inch. The deviation from the straight line of the edge of the stone is only 0·01 inch on a length of 75 inches. This accuracy is equal to the average accuracy of the edges of a glass-grinder of our days. The pointings stretch over a surface of 35 square feet, and this whole surface is covered with cement. The average opening of the pointing is 1150 of an inch, sometimes even as little as 11500 of an inch. And if we consider that the stones weigh 16 tons, we may imagine with what accuracy they must have been worked to attain such results, that the outside was one smooth surface.”\* And still all this would have been mere chance!

Further, considering that these stones consisted of magnificent granite and all the other buildings of that time, the later pyramids included, were made of bricks dried in the sun, we fully realise that this method of building is more than mere chance.

We now have seen what Piazzi Smyth says concerning the [p]-value in the Pyramid and how he also attaches a great importance to it in his further demonstration. I suppose that it may be taken for granted that in this thesis he stands on rather solid ground. But the use he makes of it, namely, to show by this that the Pyramid would have served as a source of measures, seems to me to be too narrow-minded a conception and I reject this view.

What astonished me in the literature concerning this point was the fact that Ralston Skinner in his *Source of Measures* where he in other respects gives ample proof of intuitive esoteric knowledge,—devotes part of this work to the same foolish idea. And still I felt quite sure that the symbolisation of the [p]-value in the Pyramid must have a deeper meaning. Now this deeper meaning is given to us by Madame Blavatsky in the “Secret Doctrine,” if we keep to the recognition of what she teaches us concerning the builders and the object of the building, this being necessary for a full understanding.

Of course Madame Blavatsky has taken notice of the assertions and arguments of both Piazzi Smyth and Ralston Skinner concerning this point, and as I said before we find this matter treated of at considerable length in the “Secret Doctrine.”

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\* “The Pyramids and Temples of Gizeh,” by Prof. Flinders Petrie.

There we read :

“ All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other Initiates, was confused and distorted enough in later days ; but that which the Church got from both, is still more misinterpreted.”

Yet the same system of the former, in this special department of symbology—the key, namely, of the mysteries of astronomy as connected with those of generation and conception—is now proven identical with those ideas in ancient religion which have developed the phallic element of theology. The Jewish system of sacred measures, applied to religious symbols, is the same, so far as geometrical and numerical combinations go, as those of Greece, Chaldea and Egypt, for it was adopted by the Israelites during the centuries of their slavery and captivity among the two latter nations. (Note.—As we have said in “ Isis Unveiled,” II., 438-9 : “ To the present moment, in spite of all controversies, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Chandâla’s of old India, the ‘brick-layers’ mentioned by Veda-Vyâsa and Manu, as the Phœnicians of Herodotus, or the Hyksos of Josephus, or the descendants of Pali shepherds, or a mixture of all these. The *Bible* names the Tyrians as a kindred people and claims dominion over them. Yet whatever they may have been, they became a hybrid people, not long after the time of Moses, for the Bible shows them freely intermarrying not alone with the Canaënities, but with every other nation or race with whom they came into contact.”)

What was this system ? It is the intimate conviction of the author of “ The Source of Measures,” that the Mosaic Books were intended, by a mode of art-speech, to set forth a geometrical and numerical system of exact science, which should serve as an “ origin of measures.” Piazzi Smyth believes similarly. This system and these measures are found by some scholars to be identical with those used in the construction of the Great Pyramid : but this is only partially so. “ The foundation of these was the Parker ratio,” says Ralston Skinner, in “ The Source of Measures.”

The author of this very extraordinary work has discovered it, he says, in the use of the integral ratio of the diameter to the circum-



ference of a circle, discovered by John A. Parker, of New York. This ratio is 6,561 for diameter, and 20,612 for circumference. Furthermore that this geometrical ratio was the very ancient and probably the divine origin of what have now become, through exoteric handling and practical application, the British linear measures, "the underlying unit of which, *viz.*, the *inch*, was likewise the base of one of the Royal Egyptian *cubits* and the Roman *foot*."\*

Though Madame Blavatsky surely does not agree with the theories of Parker and Piazzi Smyth, and even combats Parker's assertion rather extensively, concerning the quadrature of the circle, and remarks that the measurements of Piazzi Smyth are not to be relied on either, she says that Ralston Skinner undeniably discovered *one* or even *two* of the keys to this system, but rather in spite than in consequence of these theories—thanks to his own genius.

"Nor does Mr. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid may not be found to agree with those of Solomon's Temple, the Ark of Noah, etc., or because Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends primarily on Kabalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution of the symbolic religion of the Aryans, in the construction of their temples, in the figures given in the Purânas, and especially in their chronology, their astronomical symbols, the durations of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs." †

After what H.P.B. has told us concerning Skinner we might reasonably trace out which were the keys he had found, to arrive at a solution of the [p]-symbology in the Pyramid, but I shall be obliged to desist from that task, owing to my own shortcomings in Kabalistic knowledge, and also because it would lead us into too detailed considerations, being out of place at this point. But certainly to all those who are able to appreciate letters and numerals in the right way I most strongly recommend the reading of Skinner's work.

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\* "Secret Doctrine," Vol. I, pp. 332, 333.

† "Secret Doctrine," Vol. I, pp. 335, 336.

At all events we understand that the [p]-symbology is not *accidental*, as has been asserted by some scientists; too many facts are against this supposition. Madame Blavatsky now gives an explanation that does not, at first sight, seem to offer a full solution of this symbology, though on further investigation proves to do so. She writes :

“ They had it assuredly ; and it is on this ‘ knowledge ’ \* that the programme of Mysteries and of the series of Initiations was based : hence, the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars in Heaven. The Cycle of Initiation was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal year. Just as, at the close of the cycle of the Sidereal year (25,868 years) the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formulæ derived from this Sidereal Cycle, symbolised by the form and measurements of the Tabernacle, which he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon’s Temple—a building which never had a real existence, any more than had king Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.”†

For a better understanding of what was said here and as an explanation of the passage given in connection with the [p]-symbology, I would in the first place draw the reader’s attention to the last part of what is quoted here. The words solar myth, and the fact that the tale of the building of Solomon’s Temple is an allegory, I should

\* Astronomical knowledge.

† “ Secret Doctrine,” Vol. I., pp. 333, 334.

wish to explain thus, that here, by Temple, is meant the body of the Solar Logos in the widest sense of the word, so within and including his aura, the Zodiac, diagrammatically represented as the circle with its diameter.

To express this revelation in its numerical value on this physical plane is only possible by means of a formula, and this formula or relation should then in my opinion be the value [p]. For if we have constructed a building which in its constitution embodies this value, we have represented the manifesting Logos symbolically. And just as we know that [p] is a fraction that may be continued indefinitely, never to be expressed completely, but only approximately, so we also know that the Logos never can express Himself in matter completely, as in manifestation there always must remain a relation between the quantity of spirit and of matter, small or large though this relation may be. So in this respect as well the symbology holds good.\*

In how far this [p] relation is connected with the cycle of Initiation may be also traced to some degree. The evolution of the Logos in his system is symbolically expressed by His passage through the Zodiac, being the great stream of evolution passing through the twelve houses of His whole round. This is exoterically. Esoterically there exists an evolution that leads to the same goal in a shorter time, namely, the returning to the starting point after traversing the six houses. Then the evolution goes as it were, along the diameter. The relation between the phases of development of one who treads this path, to those of ordinary evolution, is the relation that exists between the circle and its diameter, or as one to [p], taken symbolically. And even as the Logos contains within Himself this [p]-value, so the man on the Path of Initiation has it within him also.

Skinner gives this formula as being  $113 : 355 = 6561 : 20612$ , a symbolical numerical representation of the relation of the man on the cross ( $113 : 355$ ) to the manifested and unmanifested Deity, Jehovah, Elohim.

I do not wish however to go deeper into this subject because these truths may only be *felt* and never *reasoned out*, so they cannot be given from intellect to intellect, but alone understood by further elaborating it in ourselves. It will however be sufficiently clear that the so-called "[p]-symbology" and "the source of measures" have

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\* "Secret Doctrine," Vol. I., p. 408, note, and *Theosophia*, 13th year No. 1, p. 42.

a deeper meaning than Piazzi Smyth wishes to assign to them. How ridiculously far he went in applying his theory is patent to us when we read that "the sarcophagus porphyry of the King's Chamber" was the unit for measuring for the two most enlightened nations of the earth, England and America, and nothing more than a "corn-bin." Concerning this saying of Smyth Madame Blavatsky remarks :

This was vehemently denied by us in "Isis Unveiled," which had just been published at that time. Then the New York press rose in arms (the *Sun* and the *World* newspapers chiefly) against our presuming to correct or find fault with such a star of learning. In that work, we had said, that Herodotus, when treating of that Pyramid : . . . might have added that, externally it symbolized *the creative principle of Nature*, and illustrated also the *principles of geometry, mathematics, astrology, and astronomy*. Internally it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of the members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a "corn-bin," was the *baptismal font*, upon emerging from which the neophyte was "born again" and became an adept.

Our statement was laughed at in those days. We were accused of having got our ideas from . . . Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris, although we had never heard of that writer. And now, six or seven years later (1882), this is what Mr. Staniland Wake writes :

The so-called King's Chamber, of which an enthusiastic pyramidist says : "The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come, 'if not' the chamber of perfections 'of Cheops tomb,' was probably *the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the Sacred Mysteries.*"\*

Had Mr. Staniland Wake been a theosophist, he might have added that the narrow upward passage leading to the King's Cham-

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\* Staniland Wake, "The Origin and significance of the Great Pyramid," p. 93.

ber had a "narrow gate" indeed; the same "strait gate" which "leadeth unto life," or the new spiritual rebirth alluded to by Jesus in Matthew (VII., 13 *et seq.*) and it was of this gate in the Initiation Temple, that the writer, who recorded the words alleged to have been spoken by an Initiate, was thinking (S.D., 337-8).

We have wandered away somewhat from the point we were considering, namely, the symbology of the Pyramid, but that is so closely connected with all that precedes that I am unable to separate it, and will leave this part of the subject for the present and deal with some of the other theories next time.

H. J. VAN GINKEI..

[*To be continued.*]

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### ZOROASTRIANISM.

[*Concluded from p. 210.*]

**S**PENTO-MAINYUSH and Angro-mainyush are not two distinct Divinities as it is commonly supposed, but rather represent two principles of one and the same Being. The former is the Being and the latter Non-Being—the Spirit and Matter, the Light and Darkness, the Good and Evil. They are the Noumenon and Phenomenon of Kant, the Thought and Extension of Spinoza. They are the *Parabrahma* and the *Mâyâ* of the *Vedantists*—the *Purusha* and the *Prâkriti* of the *Sânkhya*. They are the centripetal and centrifugal forces—the laws of polarity of modern science. They are the eternal pair of opposites which you find always and everywhere in Cosmos. In the moral world they represent the higher divine intuitions of Man in constant conflict with his lower, animal instincts. Those who fight for Truth, Justice and Love are the followers of Spento-mainyush or of Ahura-Mazda; while those who range themselves on the side of Falsehood, Tyranny and Hate are the slaves of Angro-mainyush or of Ahriman. Well have the Kabbalists, said: *Demon est Deus inversus!*

This principle of Dualism is the source of all heroic deeds. It is strongest in the strongest and the most heroic souls. Whether we kill dragons, remove ignorance or put down vice and corruption, we are fighting against Ahriman and working for Ahura-Mazda. How can any true follower of Ahura-Mazda rest content in self-complacent ease and say: "Everything is very good," when as a

matter of fact, everything is very bad ; when the world is full of poverty and crime, vice and corruption, of ignorance and falsehood ? Such true souls are, therefore, more or less in antagonism to the fashions and falsehoods of the world—no matter how respectable and remunerative these are—and must consequently be unpopular. When or where was it otherwise ?

That goodness must be necessarily popular is one of those popular fallacies which people have come to accept without duly inquiring into the grounds on which it is based. On the contrary, the opposite principle—that real goodness must be, more or less, unpopular—could be maintained with far greater reasonableness and consistency. Of course, it all depends on what you mean by goodness. There is a species of goodness that chiefly consists in keeping up decent appearances, in making long prayers, wearing broad phylacteries and in holding views that are above all, *à la mode* and conventional, in looking like whited sepulchres, though there be rottenness within ; but this, you will admit, is not the real, genuine goodness we all love and admire. Real, genuine goodness, as I understand it, consists rather in looking to the spirit than to the letter—to the motives than to the actions—in obeying the Divine intuitions of Truth, Justice and Love under all circumstances, in thought, word, and deed—*Manashni, Gavashni and Kunashni* ; and this goodness, I say, is seldom or never popular in this world. If it were not so, Socrates would never have been made to drink hemlock, nor Jesus been crucified between the two thieves.

This Dualism is also the essential and underlying principle of all the greatest works of the dramatic art, from the "Prometheus" of Æschylus to the "Hernani" of Victor Hugo. Shakespeare, as you know, is full of it, and his best characters are those in whom the sharp contrasts of virtue and vice, good and evil are most strongly blended. But the modern drama that has brought this principle of Dualism into the boldest relief is the "Faust" of Goethe, so that Samuel Laing does not hesitate to call it a Zoroastrian drama. Hear what Doctor Faust says about the duality which he is conscious of in himself :—

" Two souls, alas ! are lodged in my wild breast,  
Which evermore opposing ways endeavour ;  
The one lives only on the joys of time,  
Still to the world with clamp-like organs clinging ;

The other leaves this earthly dust and slime,  
To fields of sainted sires up-springing."

("Faust," Part I.)

Of modern English authors, Carlyle, John Mill and Tennyson are replete with it. Who does not remember the famous lines in the "In Memoriam" :—

*"Are God and Nature then at strife,  
That Nature lends such evil dreams?  
So careful of the type she seems,  
So careless of the single life!*

\* \* \* \*

*"So careful of the type? but no,  
From scarped cliff and quarried stone,  
She cries: 'A thousand types are gone:  
I care for nothing: all shall go.  
Thou makest thine appeal to me:  
I bring to life, I bring to death:  
The spirit does but mean the breath:  
I know no more.' And shall he then,  
Man, her last work, who seem'd so fair,  
Such splendid purpose in his eyes,  
Who roll'd the psalm to wintry skies,  
Who built him fanes of fruitless prayer,  
Who trusted God was love indeed,  
And love Creation's final law,  
Tho' Nature, red in tooth and claw,  
With ravine, shriek'd against his creed,  
Who loved, who suffered countless ills,  
Who battled for the True—the Just—  
Be blown about the desert dust,  
Or seal'd within the iron hills?  
No more? A monster then a dream,  
A discord. Dragons of the prime,  
That tare each other in their slime,  
Were mellow music matched with him."*

The *Seven Ameshaspentās* or the Divine Attributes are as follows :—

(1) *Ahura-Mazda*, i.e., Divine Wisdom.

- (2) *Vohu-Mano, i.e., Good Mind.*
- (3) *Asha Vahishta, i.e., Purity or Righteousness.*
- (4) *Kshathra Vairya, i.e., Fruitfulness.*
- (5) *Spenta Armaili, i.e., Devotion and Piety.*
- (6) *Haurvetat, i.e., Healthfulness.*
- (7) *Amerétât, i.e., Immortality.*

These *Amesha-Spentás* are called Immortal Benefactors and worshipped as archangels who respectively preside over men, cattle, fire, metals, earth, water and plants. *Amerétât* is the genius of plants, and particularly of *Haoma* (*S. Soma*) which gives health and long keeps up the vital powers. After the *Amesha-Spentás* come the *Fravashis* or the *Ferouers* who are the guardian angels of men, animals, plants, and minerals. Philosophically, they are the *Ideas* of Plato, which have their corresponding counterparts in the *Realities* of this world. Because of the help they give in the perpetual conflict between Good and Evil, these *Fravashis* are worshipped and invoked on all occasions. This worship of the "sainted dead" has been in vogue in all ages and climes, and is now-a-days found even in quarters where we should least expect it. Auguste Comte, the founder of the *Système de la philosophie positive*, has his Calendar of Philosophers just as well as the old Catholic Church has its Calendar of saints; and I have heard it said, that men like Littré and Taine in France, and J. S. Mill and Huxley in England, believed in and acted up to it. It is this spirit of adoration of the immortal *Fravashis* which moves George Elliot when in her "Spanish Gipsy" she sings:—

"O, that I might join that blessed choir,  
Whose music makes the gladness of the world."

These *Fravashis* along with *Mithra, Tishtrya, &c.*, are called *Yazatas* (*S. Yajatas*) or angels. Formulas of prayer and praise are offered to each of these *Yazatas* in what are called the *Yashts*. There are no less than twenty of these *Yashts*, of which the following, called the *Hormazd Yasht*, is the best:—

"Zarathustra asked Ahura-Mazda for the most effectual spell against the influence of evil spirits. He was answered by the Supreme Spirit, that the utterance of the different names of Ahura-Mazda protects best from evil. Thereupon Zarathustra begged Ahura-Mazda to communicate to him these names. Ahura-Mazda then enumerates twenty names. The first, for instance, is *Ahmi, i.e., 'I am,'* the



fourth : *Asha-Vahishta*, i.e., 'the best righteousness ;' the sixth : 'I am the wisdom ;' the eighth : 'I am the knowledge ;' the twelfth : 'I am the living (Ahura);' the twentieth : 'I am who I am' (*Ahmi yad ahmi mazdâo*)." Ahura-Mazda says then further : "If you call me by day or night by these names I will come to assist and help you, the angel Srosh will then come to assist and help you, the spirits of the waters and the trees and the spirits of deceased righteous men will come to assist you." This *Srosh* or *Sroasha* is the personification of the whole divine worship of the Parsîs. It was this angel that first sang the five *Gâthâs* revealed to *Zarathustra* ; it was he who first arranged the sacred twigs (Barsom), and it is he who will pronounce judgment on human actions after death. He is to be worshipped with *Zaothra* or consecrated water. There is a chapter in *Yasna*, dedicated to this *Yazata*, called *Srosh Yasht*.

The *Vendidâd* is the *Smritis* of the Parsîs. It consists of 22 *fargards* or chapters, and is a complete code of the religious, civil, and criminal laws of the ancient Iranians. It is evidently the joint work of the *Zarathustras* or of the high priests. These high-priests worked, no doubt, on the basis of the old sayings and laws of the Prophet, called the *Avesta*, which they interpreted. These interpretations were called *Zend*, whose further interpretations were called "Pazend." There is no doubt that the *Vendidâd* is a later production than the *Gâthâs* and the earlier *Yasna*. Haug puts the *Gâthâs* back to 1200 B.C., the *Vendidâd* to 1000—900 B.C., and the later *Yasna* to 800—700 B.C.

In the *Vendidâd* the doctrine of Dualism is clearly developed, and minute directions are given for the disposal of corpses and the rites of purification connected with them. The evil spirit is expelled from the corpse by "the four-eyed dog" being brought near and made to look at the dead (*sagdid*). This naturally reminds one of the four-eyed dogs of *Yama* in the Vedas, and of the three-headed Cerberus of the Greeks, watching the gates of Hades. Dead bodies must be kept as far as possible from the holy elements of fire, earth, and water, and placed on the highest summits, where there are always corpse-eating birds to consume them. The bones must later on be laid in a building known as the *Dokma* or the Tower of Silence.

The idea of a future life is distinctly taught in the *Gâthâs*. There is a bridge, called *Chinvat Peretu* which leads thither, but it is only

the souls of the good who can pass it, while the wicked fall from it down into hell. A good man's spirit, remaining near the head of the body, tastes during the three nights after death as much happiness as the whole world can enjoy. He passes into the most blissful region and is met by his own conscience in the shape of a beautiful heavenly maiden of 15 summers who recites to him all his good deeds, and then conducts him through the Paradises of *Humaté*, *Hukhté* and *Haorushté*, i.e., Good Thought, Good Speech, Good Deeds, and finally into the region of endless Light. The evil man suffers correspondingly for three nights, as much as the whole living world can suffer, and then is taken through a foul region into the Hells of Evil Thought, Evil Word and Evil Deed, and finally into that of endless Night. Could the Law of Karma with its attendant ideal of a future life be more poetically and beautifully expressed than this?

Heaven is called *Garô-demâna* and *Ahu-vahishta*, from which comes the modern word, *Behisht*. Hell is called *Drûjo demâna* and *Duzhanha*, from which is derived the modern word, *Dâzakh*. Resurrection seems also to be one of the tenets taught by the Parsî religion, though it has been called into question by some competent authorities. By the command of Ahura-Mazda, the great Prophet *Sosyosh* will appear, resuscitate all the dead bodies and hold judgments on all. The power of the Evil Principle will be completely broken and Righteousness will reign supreme.

By *Visparad* is meant a collection of prayers composed of 23 chapters. It is written in the ordinary Zend language, and bears close affinity to the later *Yasna*. In fact, the later *Yasna* and the *Visparad* combined form the chief liturgies of the Zoroastrian religion. They may be called the *Yajurveda* of the Parsîs. Let me read out to you the following extract from the *Visparad* :—

“We honour the Omniscient Spirit Ahura-Mazda. We honour the light of the sun. We honour the sun,—the *Amesha-Spentâs*. We honour the perfect *Mantras*. We honour the brilliant works of Purity. We honour the assemblages of which fire is the cause. We honour pure and beneficent prosperity and intelligence.”

This adoration of the sun reminds me of a scene which I once witnessed in Bombay on the 17th of September, 1888. It was the Parsî New Year's Day—the 1258th year of the accession of Yazdigir, the last King of the Parsîs. It was between 5 and 6 o'clock in the

evening, and the locality of the scene was the Marine Lines leading on towards the Back Bay. I was on my way to Bandora, and this was what I saw : Numberless Parsî ladies and gentlemen, dressed in their brightest and best, were wending their way towards the sea, which, accompanied by her sister the breeze, was pealing a grand anthem such as neither harmonium nor organ could ever roll, bursting on the beach in rhythmic cadence, and strewing it with snowy wreaths of silvery foam. Overhead towards the East, there was the full-orbed Moon, come out sooner than is wont, to see, as it were, this grand panorama, while towards the West, the Sun,—a rolling ball of fire on the top of the horizon—was slowly sinking down into the deep seas beyond Arabia, leaving the world to darkness and to gloom, but not without a silver lining of hope skirting the clouds above. Who would not feel devout at such moments ? It was the real marriage of Heaven and Earth fabled in the old Greek legends—"the bridal of the Earth and Sky," as the poet has it—with the everlasting Sun and Moon as witnesses and with the silvery sea and the balmy breeze as bridesmaids.

But Fire and Light have been the two favourite symbols of worship with the Iranians as well as with the Indians, from the most ancient times. Each family had its altar and its sacred fire. Thus the domestic hearth became "the holy of holies." And not for the Indians and the Iranians alone. For the Greeks and the Romans had also their Hestia and Vesta where the hearth-flame was kept perpetually burning. *Pro oras et focis!*—for our altars and our hearths.

This symbolical worship of Light is a wonderful intuition for those days, when we consider that all the latest discoveries of modern science go to prove that this our Sun is the real source and centre of all cosmic energy—of all life and light—of all colour and beauty in this world ! Its earliest accents are to be traced to the Gâyatrî of the Vedic seers, while the latest hymn dedicated to it is that of the Catholic saint, Cardinal Newman :—

"Lead kindly Light, amid the encircling gloom,  
Lead thou me on !  
The night is dark and I am far from home,  
Lead thou me on !

Keep thou my feet ; I do not ask to see  
The distant scene,—one step enough for me.”

Let me conclude by reading out to you blind Milton’s famous apostrophe to Light in the opening lines of the 3rd Book of his “Paradise Lost :”

“ Hail, Holy Light ! offspring of Heaven first-born,  
Or of the Eternal co-eternal beam,  
May I express thee, unblamed ? Since God is light,  
And never but in unapproached light,  
Dwelt from eternity, dwelt then in thee,  
Bright effluence of bright essence, increate.”

DR. NISHIKANTA CHATTOPĀDHYĀYA.

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### THE SOUL OF INDIA.\*

THE very title of this lecture—or rather of this little friendly talk—“The Soul of India,”† is sufficient to show you that I shall not bring into it the hasty impressions of a tourist, nor even those of an artist. In spite of their charm, impressions of that kind have always a somewhat superficial character and, for the most part (although there are very remarkable exceptions), the picture which the artist offers presents only a feeble psychological value.

We are going to try to see more deeply ; we are going together to try and understand the conditions of the Hindû soul, and that, by placing ourselves as much as possible at the point of view of the Hindû himself.

And first of all, it is necessary to define what we understand by this most comprehensive word—the soul. I must ask pardon beforehand for a somewhat lengthy preamble, which will throw an indispensable light on our subject.

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Among all the metaphors which one makes use of to explain the mechanism of the human consciousness, the clearest and the

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\* Rendered into English by M. O. Macvicar-Shaw.

† Lecture delivered at the Headquarters of the T.S., in Paris, 1906.

'most suggestive, to my mind, consists in distinguishing—as the Bhāgavad Gītā has notably done—between the “Field of Consciousness,” and the “Knower of the Field”—that is, the Consciousness itself, the thinking Self.

Our inner life is a succession of states of consciousness: in other words, it is formed by the frequently disorganized passage of the thinking Self from one level of consciousness to another,—from the region of emotion, for instance, to the region of ideas, and *vice versa* (to mention only this most familiar change)—the passage being sometimes higher and sometimes lower.

Notwithstanding the leaps, the backward sliding, the fluctuations of all kinds, which the thinking Self performs, and which we can apprehend only by a sustained analysis of that which crosses the field of our consciousness, it is none the less a fact—a fact of *experience*—that the diverse levels of consciousness have among them a close co-ordination, and form an unbendingly continuous sequence. Yoga, under its most general aspect and at its most accessible portion, is only the analysis of differing regions of consciousness; the deliberate effort to fix the thinking self to one of these levels, and to lift it finally and methodically step by step, to the highest point which it can reach. Let us add, that that which characterizes each man is the average attitude which he preserves inwardly, as well as the limitations and the intelligence with which he moves round this average point.

The same definitions may be applied to the soul of a people, and the problem thus generalised, becomes one of extreme complexity. In the infinite number of the states of consciousness which have been accumulated in the past, and transmitted by a fixed heredity—afterwards sustained and rooted in each individual by his place, by his education, by his religion, by his philosophy, and by a multitude of other factors, states of consciousness which co-exist at the present moment in the millions of individuals who occupy the different degrees in evolution of the race—one can nevertheless distinguish among them a certain number of states of consciousness, which are common to the generality of those individuals and which characterise their race.

What portion of this vast total are we going to study to-day, under the name of the “Soul of India?”

I shall propose that we confine ourselves to that which will be of immediate practical benefit to us.

First of all we will leave on one side that sublime region of the soul where there shine forth for some few chosen ones—the “rare flower of humanity”—the great abstract principles that the average man only seizes by reducing them to his own capacity : they rule from too great a height our field of Ordinary Consciousness to be of any direct and real use to us. We will also leave on one side, the lower region, where the incoherent, unruly tumult of the feelings and ideas relating directly to the contingencies of life is let loose.

We shall study the “normal” region of the soul—if I may use the expression—that which represents for every man what he willingly calls the best of himself, when he is conscious of it ; the region of principles, and of fundamental notions which, filtering slowly into the domain of clear ideas, is the direct inspirer of thought and of act.

Being, as we are, men, nothing human is quite strange to us, therefore we shall meet in our study, with many notions familiar alike to the Hindû and to the European. It is exactly this similarity which will prove interesting, because, under this analogy of feelings and of ideas, we shall verify some essential differences of shade : it is the comparing of these, which will, I hope, make this study interesting to you.

To this already too lengthy preamble, I ought to add a necessary statement. I shall not try to make a realistic picture of India, with its lights and shadows—that would be largely useless. We shall limit ourselves to seeking in the life of the Hindû, the value of certain principles, without examining their especial variations—whether due to individual errors, or whether perhaps sometimes to the sad impression which decay marks on everything in its own time.

I shall in return ask of the reader, not to do unconsciously what I do here voluntarily, for the reasons I have stated.

If I do not depict the darker sides of my picture I will ask him on the other hand not to suppose that they do not exist, not to idealise our subject, and not to believe that there are in India 110,000,000 of Hindûs who are saints, constituting a perfect race, a perfect society ! There is nothing of the kind, and I hope that I

have too carefully marked out the limits of my subject, for any such error to be possible.

In short, perhaps some one amongst you may know India, or may become acquainted with it later on. I will remind you that there are in India 300,000,000 of Indians, of whom 70 per cent. are Hindûs. The generalizations which I am about to make for you, do not take into account the numberless exceptions, and are always liable to be attacked, on one side or another; but I am anxious to give you the assurance, that in all that I am about to say, there is a fundamental expression of reality—in so far as I have been able to perceive it.

This much being said I shall handle more directly the subject of this little talk.

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Like the background from which the picture itself is separate, I ought first to notice, very briefly, the universal beliefs admitted by every Hindû—beliefs which immediately inspire the directing principles with which we shall be occupied more particularly, that play a part of the greatest importance in his soul-condition.

I should have to go into long phases of evolution to give an idea which would not be too approximative if I were not right in supposing, that the ideas of Reincarnation and of Karma are at least known, if not very familiar to the reader.

These fundamental beliefs, universally diffused, can be summed up thus: First not only a belief, but still more a profound sense of the unity of the Life which animates all things.

That is a feeling as difficult to acquire, when heredity, education, and all the previous life have not united to root it in the individual, as it would be difficult to make an abstract idea of it, when it is at the foundation of the edifice of thought itself. Now, the Hindû thought is quite permeated with this fundamental principle, of the unity of the life which animates all living things in this world, where everything lives, from the planet to the man, from the plant, from the stone even, to the invisible forms of the beings which elude the senses of man.

This principle holds good in some expressions but you will feel assured that such a principle, when it is really laid hold of by the active depths of consciousness, exercises an immense influence on the individual, and on all the phases of his activity.

In the second place, the not less strong sentiment of a slow and continuous evolution, guided towards progress, and in which every thing participates. I wish I had the time to impress upon you the value of each of these words, in order to show you that this simple phrase—slow evolution—tends in a marked direction towards progress, and is summed up in the two principles of Reincarnation and Karma,—and that for those who acknowledge them, nothing which actually lives can cease to live always, that the forms of existence which we have before our eyes are passing forms which will only serve to clothe again for a day an eternally existing spark, appointed to be reborn, appointed to return under forms which are constantly varying, until the education of the soul is completed—only another term for existence—until an epoch is reached of which we cannot even have an idea !

Such is the general idea of Reincarnation and the idea of Karma is inseparable from it ; this word especially denotes the universal principle of continuity, it implies a relation of cause and effect, between the past and the present which it determines on the one side, and the future which it prepares on the other. There is not a Hindû to whom this idea is not absolutely familiar, that if he is to-day in a certain condition it is the necessary result, absolutely just, and perfectly good, of the whole evolution behind him, of which he may be conscious, but which is continually acting upon him, and which indeed—his actions at the present moment, the soul-condition to which he gives himself, and in which he maintains himself—is the direct preparation for that future which he himself is fashioning with his own hands.

Starting from well-known ideas, in order to arrive, one after another, at the fundamental notions which are the guiding principles of the individual, and not merely his beliefs, we shall notice first, most prominently in the Hindû soul, a fundamental notion, familiar and constantly present to every individual, serving as a pivot for all his life and actions—the idea of duty, or of “Dharma.”

Dharma is, I think, one of the most comprehensive words which exist in any human language. The same word, as you know, can shelter many different ideas. It is certain that when Plato, Aristotle, or M. Ribot, speak of the soul, the same word in the three cases covers an absolutely different field.



Let us try to recognise what this word "duty" implies, not for us, Europeans, of the 20th century, but for the Hindû.

Imagine an individual who thinks of himself as an infinitesimal portion of an entire infinity, who ascertains the lowest place that he occupies therein, and then think for yourself what a deep sense of humiliation he must experience; add to this, that he recognises in himself all the possibilities of a being whose origin and whose end are divine, and in whom the slow education of life must cause all the hidden germs of his divine nature to expand,—and you will understand that there must result from it a feeling of immovable confidence. Imagine this individual recognising a direction given to everything—and that he believes that direction to be a perfectly wise and good one and you will gain some idea of that "oriental" patience which is so powerful a factor in the development of the man. Finally, notice that this individual accepts the place which he occupies, as being the best which he can occupy in the world of which he forms a part, and you will understand that he maintains without an idea of rebellion, an attitude of profound, sincere and steadfast contentment, however painful may be his lot in this world.

Look again at this humility, this confidence, this tireless patience, this contentment, and you will understand, that for the Hindû, Dharma-duty must be this infinitely wise law, in the observance of which the individual co-operates with the divine plans.

This law of duty varies necessarily with the individual: it imposes different obligations on each, according to the degree of development to which he has attained: but for each one the law is absolute, for each one it takes account of the past, and prepares the future: for each one it limits action, while at the same time directing it. For each one it is the good law—the absolute law,—the law which does not argue, the law which imposes itself on that Higher Self of which I spoke just now.

Thence come the manifold meanings of the word "Dharma." It would be sufficient for you to look over the leaves of a Sanskrit Dictionary to find there the following meanings which I have taken at random:—"Dharma signifies religion—the law of caste—custom—tradition—virtue—religious merit—uprightness—good works—morality—ethics—the intrinsic nature of a thing, or of a person—

sacrifice, &c.\* You see that this word, so comprehensive of meaning, deserves to arrest our attention at the outset. And I would wish, by way of giving emphasis to what I have just said, to give some concrete examples that I have gathered in India : they will help you to understand that the idea of Dharma is not one which the Hindû appeals to only in moments of need, or in difficult times, in order to find in these times indispensable help and succour, but that it is, on the contrary, an idea constantly present to his mind.

It happened last year, that a train became derailed at a small station, and caused the destruction of the station building. Among the victims picked out of the wreck was the sister of the Station Master, a young, childless widow.

You know the condition of widows in India : their sacred law forbids them to re-marry. If she be without children a widow is received by her family and there she undertakes the most laborious work with a constant oblivion of self. Her life henceforward must be consecrated to the service of others : it is a long sacrifice, cheerfully accepted, because it is Dharma, duty, which imposes it.

At the moment that the accident occurred, this young widow was close to a little child, of whom she was in charge. Awakened by the falling of the house, her first movement was to cover the child with her body. The roof in falling had mortally injured her and the unfortunate woman who was dying, when freed from the ruins, succumbed a few minutes afterwards. She said a simple good-bye to her relations : "existence was only a burden for her, and contained no other end but to serve others : it was divine pity that shortened her widowhood, while allowing her last act to be of service to others."

It was not an idea developed as the result of long reflection : it was the instinctive cry of a child at the point of death, and it expresses well the feeling of an entire race !

This instance shows us clearly how deeply the idea of duty is rooted in the mind of the Hindû, and especially in the female mind, where it has, perhaps, penetrated the most deeply.

P. E. BERNARD.

[*To be continued.*]

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\* In a single word, taken in its etymological sense it is "well-being" or "being well," being conformed to the laws of existence, to the level that one occupies, whatever that may be.

## SELF-CULTURE

OR

## THE YOGA OF PATANJALI.

[Continued from p. 292.]

THE study of the science of language is one of the most important means of Self-culture, according to Patanjali. The highest attainment to which this study is said to lead is the understanding of the sounds of all living beings.

Our chief interest at present in the study of Patanjali's *siddhis* is that they point out the true methods of education. We as a nation have long forgotten the true methods of education, and so far as the study of language is concerned, it appears to me that the researches of the modern scholars in the field of Comparative Philology, are not utilized as they should be, and though languages are taught in every school, they are not taught in the proper way. If perchance it may be that a study of Patanjali's *siddhis* leads to a comprehension of the reasonableness of the result, which is forecast as the ultimate attainment of this branch of study, people may begin to think of reforming the way of teaching languages.

Patanjali then tells us :—

“ The word, the object, and the idea appear as one, because each coincides with the other; by *samyama* on their distinctive relation, comes knowledge of the sounds of living beings ” (17. III).

The commentary of Vyasa on this aphorism runs as follows :—

“ Now the power of speech (*vāk*) functions in the manifestation of literal sounds only. The auditory power (*śrotra*) is the substratum for the changes of sound alone. A word however is taken in by the understanding (*buddhi*) all at once, just as the last (literal) sound ceases. Literal sounds from the impossibility of being expressed simultaneously, have not the nature of giving support to each other. They appear and disappear showing no connection with (the particular) word, nor bringing it into consciousness; it is therefore said that each of them is not the word (itself).

“Each letter however is singly a necessary constituent of the word ; it has the potentiality of supplying a name for all objects ; it is as it were of universal application, inasmuch as it appears in combination with every conjoined letter ; it takes different places in different combinations, sometimes being placed before and sometimes after another letter. Thus there are many literal sounds, which being placed in different orders, denote by *convention* (*sapkheta*) certain different objects. For example, the literal sounds of g, au and h, possessed as they are of the potentiality of giving names to all objects, denote in this particular order (*gauh*) the particular object which is possessed of udders, etc. (a cow). A word (*pada*) is that single manifestation of consciousness, which appears just as the succession of literal sounds limited to a particular *conventional* meaning ceases ; It is a conventional sign (*vāchaka*) for the thing signified (*vāchya*).

“Thus a single word is a single manifestation of consciousness ; it is brought into existence by a single effort ; it has no parts and no order ; it is not (a whole of separate and distinct) literal sounds ; it is a manifestation of the *buddhi* ; it is brought into consciousness by the operation of the notion of the last literal sound ; it is understood by the mind of the world, as having come into existence by conjunction (of letters) on account of the *eternal* habit, secured by its ever having been with the help of literal sounds, separately named, uttered and heard, that the power of speech has functioned for the purpose of transferring (the verbal thought-signs) from one mind to another. (And this being so, the ordinary mind) distinguishes a word (from another) by *conventional* meaning, saying that such and such a combination of so many letters denotes such and such an object.

“Convention, however, is a *manifestation of memory* showing the mutual correlation of word and meaning. This object is the same as this word, and this word is the same as this object—such is the convention showing the one correlated to the other.”

Thus do word, meaning and idea run into each other, on account of mutual correlation. Take for example, the *word* cow, the *object* cow and the *idea* cow. Whoever knows their distinction, knows all.

“And in all words lives the power of a sentence. If you say ‘a tree,’ the word ‘is’ is understood, inasmuch as the object signified by a word never fails of existence.

"Similarly is there no action possible without its means. Thus on pronouncing the word 'Cooks,' all the causes necessary for the act of cooking are meant to be understood. It is only for the sake of specialization that the subject, the instrument and the object, such as *Chaitra*, fire and rice, are expressly mentioned.

"Then is also seen the combination of words into sentences :— "The Vedic student reads the hymns, lives, bears life." In a sentence (like) this, the words and the meanings of the words are (both differently) expressed. Hence should words be etymologically divided as expressing actions and nominal cases. Otherwise how would it be possible to construe a word as a noun or a verb, when one cannot be known from the other on account of external similarity. For example take the words *bhavati*, *ashvas* and *ajāpayah*.

"These are the word, the object and the idea, among which obtains a distinction. Thus :—*Shvetas te prāsādah* [white thy mansion (is)] means an action (*kriyā*). *Shvetah prāsādāh* (white mansion) means the (nominative case of a) noun.

"This is a word denoting both a noun and (an affirmation) of action, and also the meaning and the idea thereof. How? By the correlation, 'this is that,' the notion putting on but one appearance—the same as the conventional sign. And the white object is the support for both the word and the idea. It changes its states, but goes neither with the word nor with the idea. Such is a word, and such an idea; none goes together with the other. Another is a word, another its object and another the idea. By performing *samyama* in this way on their mutual distinction, a yogî obtains knowledge of the sounds of all beings."

The questions naturally arise in the study of the science of language, 'What is a word? What is an object which the word denotes? What is the idea of the word or object in the mind? How is it that words have come into existence? How is it that they denote an object?' In a former paper we put the man on the earth for the purpose of studying the genesis of language in a condition when he had just emerged from the animal kingdom. He was then in possession of certain very elementary powers of sensation and thought, but he had no speech, such as he developed later. There can however be no doubt that animals possess certain ideas, and that

these ideas find their expression in sound. A dog will bark at a stranger, though he is incapable of saying, 'Get away, you have no business here.'

A horse will neigh when the time for serving his food is passed, though he cannot in words call upon the groom to supply him his food ; other animals also will sound the alarm of coming danger though not in articulate words. There can thus be no doubt that although articulation begins in man only, the other animals also can transfer such thoughts as they may possess through sound. Patanjali says that the Power of Speech has been functioning from eternity with the object of transferring thought through sound from one mind to another. But this question will be better discussed later.

We have now to see how words begin to be coined. Patanjali says that the word, the object and the idea are three distinct things. A word he says is also a mental concept. The sound does not really constitute the real word. For we find that what is ordinarily a word, the external sound, that is to say, is made of distinct literal sounds. Each of these literal sounds, never signifies an object. Thus when we use the word *cow*, it is neither the *c*, nor the *o*, nor yet the *w*, which will signify to us the physical object intended to be understood. Nor all the three letters put together, can be said to signify the object. For as the word is pronounced, the three literal sounds do not co-exist, each passing away before the other appears. Every word as it is pronounced, is at least an articulation of two literal sounds. These literal sounds placed in different orders make all the words of a language. May it therefore be said that the particular order (*Krama*) signifies an object? Even that would not hold good, because in a word composed of more than two literal sounds, if the uttering of the different literal sounds is not completed up to the very last sound, no impression whatever is conveyed ; whereas if the order of sounds was of any importance in the conveying of the impression of an object, the idea of the object would begin to partially dawn upon the mind as the order began to manifest itself in the uttering of the word. Who could know whether a speaker would stop after he has pronounced *in*, or would go on to add an *s* to this, and whether after the *s*, he would add a *u* and end in pronouncing *insular*, or instead of the *u* add an *i*, and

end in pronouncing *inside*. Neither the literal sounds therefore nor the order of their uttering have anything to do with the fact of sound conveying to the mind the idea of an object. A word is quite distinct from an idea. What then is a word? The real word which conveys a meaning is a mental concept, which is brought into manifestation as the sound of the *last* letter in a particular order of literal sounds ceases.

Every literal sound is a distinct vibration of the soniferous ether, the *ākāsha tattva*. This is converted into a similar vibration of the sense of hearing, the *Shrotra indriya* of the Sankhya, which is only the same soniferous ether, performing a different function. This *etheric* vibration, has a *form*, a *flow*, a *colour*, a *note* and a *range of motion* peculiar to itself according as it is saturated with more or less of the *prithivī*, the *āpas*, the *tejas*, the *ākāśa*, and the *vāyu tattvas*, which are always found mixed up with each other. This *form* is transferred to the mind (*manas*) where it becomes a *percept*, and is really a thought-form in the mind, having its own colour, and flow and note and motion besides the form which is peculiar to it.

When distinct literal sounds are joined in words the same thing happens. Each literal sound modifies the etheric form of the other until the last letter is pronounced, and this gives the full verbal form its prevailing colour and form and flow and note and mode of motion. It is in fact the qualities of the last literal sound which determine the prevailing expression of a word. Even if the same two letters are placed in different orders the output would be different. Thus we learn from the laws of phonetic combination in Sanskrit that if we put two letters *a* and *i* together, first as *a + i* and then as *i + a*, the *phonetic* result in the former case would be the sound of *a* as in *mate*; and in the latter case it would be the sound of *y* as say in *yoke*. In the same way the *ākāśic* appearances of a consonant and a vowel put in different orders would be different from each other in the aggregate expression of form, flow, temperature, mode of motion and note (which as the reader will remember are the qualities respectively of the *prithivī*, *āpas*, *tejas*, *vāyu* and *ākāsha tattvas*).

Thus it is clear that the notion of every word in the mind is distinct from every other one and it is a single whole whose parts are not separable from each other. The same is the case with the inarticulate sounds of nature, or purely literal sounds. On the mental

plane all are one. Articulation is of use only as a process in the formation of words. It has no place in the expression of meaning.

Before proceeding further to discuss the process of the formation of words it will be useful to state how words begin to be connected with meaning. The objects which produce sounds exist as distinct entities on the objective plane, physical or other. Each of them has first a *form*. When a particular form produces a particular sound, the mind receives a double impression, one of the sound and the other of the form. By the repeated appearance of this double impression the mind comes to connect the particular sound with the particular form. According to the ordinary laws of association the word calls forth the impression of the form and the impression of the form, the word. This is what *Patanjali* calls convention (*saṅketa*). Convention is defined as a manifestation of memory, showing the mutual correlation of word and meaning. It does not mean that any class of men at any time made a *contract* that a particular sound was in future to denote a particular object. Why words derived from a root should denote different objects is due to the process of individualization. This is how sound is connected with form. In the same way is sound always connected with other manifestations of energy in its external objective output, comprehending all the impressions conveyed by the senses of sight, touch, smell, taste and hearing. Sometimes the sensuous impressions become complex, and the laws of agreement difference and residue (*anwaya*, *vyatireka* and *parishesha*) operate to connect sounds with different conditions and circumstances, causes and effects of a phenomenon. Some examples will be of use in explaining the position.

If a hard and comparatively pointed substance is drawn along another (as for example the steel pen along paper), a certain sound is produced whose impression passes into the mind, without the necessity of any literal expression.

It passes into the mind as what may be called a sonorous thought-form. When expression is given to it, it appears in one form as *krish*. How it takes this form is the story of how the *Vāk-indriya* seeks expression through the human or other lower animal constitution. This process we shall examine further on. Here we may take it as an accomplished fact that *krish* is recognized as the sound of something being drawn along something else. With the production



of this sound several other facts enter the mind—that there is one who draws, that there is a thing which is drawn, and that there is a thing along which it is drawn. Now we find that Sanskrit grammarians have put down *krish* as a root which signifies primarily *to draw*. Further on we find that the idea of cultivation is attached also to the root, from the fact of the plough being drawn over the earth. The word *krishi* means cultivation. *Krishika* means the cultivator ; it also means the iron tongue of the plough. The word *karshaka* also means a cultivator. Then it also means iron. It also means black, because cultivation largely depends upon the black cloud sending forth showers of rain. Let us take another example. We have a root, *paṭ* to move. This is the sound among other things of rain-drops falling upon hard earth. From this root we find coming into existence many words. The word *paṭṭa* is for example put down as meaning, a silken cloth, a bandage for wounds, a head-dress for kings, a shield, and so forth. Now a little thought makes it clear that the sound *paṭ* is connected with the idea of *covering* the ground which is the natural result of rainfall. It is this idea of *covering* which runs through all the meanings which have been given to words derived from the root. We thus see how sound becomes connected with other mental impressions received through other sources. The mind thus becoming habituated through the operation of natural causes, to the simultaneous manifestation of two notions, one that of a particular sound and the other that of an object connected with the production of the sound in some way or other ; memory serves to recall the impression of the object when the notion of the sound manifests in the mind. This explains the way that sound begins to be connected with meaning.

We have now to see what may be the process of the development of articulate speech, and what may be the difference if any between articulate and inarticulate sounds, so far as the power of sound to convey any meaning to the mind is concerned.

Patanjali holds that *Va'k*, the power of Speech (or as we shall see further on, the goddess of Speech and Learning), functions in the manifestation of literal sounds only. This means that the function of the power of Speech is only the building up of articulate speech. There is no inherent power in the words to mean a certain thing, as already explained. This is a very important power in the

universe, as it is due to its functioning that man sings and speaks. We have seen how every atom of matter in the universe has a form, a flow, a temperature, a motion and a note of its own. Every object formed of atoms has all these qualities as well, whether it be a cell of protoplasm or any other more highly developed object, a tree, an animal or a man. We have seen how an increase of these substantial qualities means the development of all forms. We have now to apply these truths to the study of speech.

Every atom then has a *note* of its own. This means that every atom has for one of its constituent elements, what is known as the *Ākāśha tattva*. It has also been shown that besides the physical plane there exists in the universe other planes,—the *tānmātric* in which one manifestation of energy is the *Shabda tānmātra*, or the subtle soniferous ether; the plane of *Jñānendriyas* in which one manifestation of energy is the *shrotra indriya*, which is again the soniferous ether performing a different function;—and the plane of the *Karmendriyas*, one manifestation of which is the *Vāk*, which is again the same soniferous ether performing the function of imprinting sonorous forms upon the *shabda tānmātra*.

The reader will also remember the statement of the Sankhya philosophy that in the course of evolution of matter, the *ākāśha tattva*, or the *Shabda tānmātra* stands at the head of all the *bhūtas*. Out of *ākāśha* comes *vāyu*; out of *vāyu*, *tejas*; out of *tejas*, *āpas*; and finally out of *āpas* comes *prithivī*. The truth of this genesis of energy can of course be established by reason and observation. Here, however, we shall take the statement without attempting to prove it, as that course will perhaps undesirably divert us from our present line.

The result of this truth is that all the forms of the universe are primarily the outputs of sound, or the *Vāk* of the Hindu philosophy. We can therefore reduce the whole of evolution to terms of this energy; and it should be done in order to get the fullest insight into the working and nature of the power of Speech.

The whole *Mahābhāutic* plane of matter—the atom, the sun, the earth, the physical ethers—are, therefore, in the terms of the science of sound, the outputs of this energy. In fact every object must exist as a *note*—a sonorous form that is to say—on the subtle plane of the *tānmātric* world before it can appear on the physical plane.

Every atom then is *a note* of sound, and every such note tends to rise towards its original in the world of heaven, in fact towards the power known as *Vāk*. This is its inherent *dharma*. For every output of energy in the universe is always found describing a little arc always returning to its own starting-point. The point may briefly be illustrated by the behaviour on the physical plane of the seeds of a tree, shooting forth, growing, and then again becoming seeds. It is in the same way that the energy of *Vāk* puts forth an object, and while living as that object, constantly tends towards its own original form. This tendency shows itself in every object as the power of sending forth the physical sound. In other words this tendency means that every object has in itself the capacity of showing forth the higher form of the same energy which constitutes it. When studying the energy of *Vāk*, we may say that every object has in itself the capacity of sending forth the higher energy of sound. And the showing forth of the higher form of this energy means greater range of vibrations, a higher pitch and intensity, and in fact a different *note*, a higher manifestation, an evolution of life towards the higher planes.

Now this evolution of higher and higher forms we see does not take place in the physical plane, without the help of some higher energy of the same nature entering into the lower forms, and thus drawing out their possibilities. Thus, as we have seen, the solar energy manipulates the mineral world, before it becomes possible for the mineral to show itself as vegetable.

In the same way, although all the energies exist in the *Mahābhautic* world, it is impossible that they should evolve into higher forms of the same energy without the help of the higher outputs of the same. Studying from whatever point of view we may, we are forced to the conclusion that the existence of a higher form of the same energy is the *sine quā non* of the evolution of the lower form of the same energy.

The Yoga philosophy, in its mighty analysis of the energies of the universe, has provided for the working out of the whole system of the universe by the promulgation of the same general law. The principles of this philosophy while shown to be absolutely necessary for the explanation of the existence and nature of the *Mahābhautic* plane of our senses, account with equal accuracy for the further evolution of forms. For when they have evolved the *Mahābhautic*

plane, they still go on sending forth their higher energies for the purpose of calling forth the lower energies of this plane into a manifestation of their higher possibilities. It is in fact their very nature that they should do this. They now do the same work which they have been doing in the past. As however the *Mahābhutas* evolve higher energies, the working of the same power leads them again to a still higher form. Every form then that is evolved out of the *Mahābhutas* has the energy of sound at its base, and every form sends forth a sound which is peculiar to itself, which in fact is its own note. When we try to call forth the note of any object by the impact of our own energy sent forth through some form of matter, we find as a matter of fact that every object has its own peculiar note.

Like every other energy, *Vāk* also by and by puts forth in the physical encasement a particular organ, for its better and better manifestation, and fashions and moulds it to suit its purpose better and better. It therefore evolves by and by the mouth, the tongue, the vocal chords, and the larynx. The insects hum, the lower animals produce distinct sounds, which have all and each a distinct *note*, limited by the conditions of life at their stage of evolution. In man the development of the physical organ of speech reaches a stage of development when the manifestation of a very large energy of *Vāk* becomes possible.

Man as he comes on this planet has the capacity to express all the notes of the lower kingdoms of nature—the animal, the vegetable and the mineral—because his organism has by long operation of the energy of *Vāk* been developed through all these stages. He can therefore by the power which has already woven itself from the higher planes into this organism in its passage through the lower kingdoms, send forth in the beginning certain inarticulate sounds, such as those of the lower kingdoms. But in order that this power should develop further there should be another pouring in of energy from the higher planes. Or, in the language of Hindu Mythology the goddess Sarasvati or *Vāk* must again pour in a higher form of power into the bodies of men. For the goddess Sarasvati is nothing but the Macrocosmic *Vāk* or power of Speech living in the world of Heaven—the *svarloka* of Patanjali.

RĀMA PRASĀD.

[*To be continued.*]

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## BUDDHIST RULES FOR THE LAITY.

[Continued from p. 276.]

42. Householder, in five ways should the friends, constituting the Northern direction, be entertained by the honourable man :

- (1) He should present to them appropriate gifts.
- (2) He should use affectionate words towards them.
- (3) He should manifest interest in their undertakings.
- (4) He should think of them as himself.
- (5) He should make them participate in his fortune.

In these five ways should the friends, constituting the Northern direction, be entertained by the honourable man.

43. Householder, in these five ways should the honourable man be treated by his friends and companions :

- (1) They should safeguard the man affected by procrastination.
- (2) They should safeguard the property of the man affected by procrastination.
- (3) They should render him assistance, whenever any calamity threatens him.
- (4) They should not forsake him when he is in adversity.
- (5) They should protect his children and advance their welfare.

In these five ways should the honourable man be treated by friends and companions constituting the Northern direction.

In this wise should the honourable man be protected from any danger, fear, or evil, proceeding from the Northern direction, to which the friends are compared.

44.\* Householder, in these five ways should the servants, constituting the Nadir, be treated by the Master :

- (1) He would apportion work to them proportionate to their strength.
- (2) He would give them food and pay proportionate to their age and merits.

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\* Com.—The work that should be done by boys should not be entrusted to elders, and that to be done by the elders should not be entrusted to boys ; work to be done by men should not be entrusted to women, and that to be done by women to men.

(3) He would attend to them when they are sick, provide them with medicine, and relieve them from work.

(4) He would make them to partake of any delicacy (either made at home or received from abroad).

(5) He would get them to work at appointed times and give them leisure at other times for rest and relaxation.

In these five ways would the servants constituting the Nadir be treated by the Master.

45. Householder, in these five ways should the master be treated by the servants :

(1) They should awake from sleep before the master.

(2) They should sleep after the master had retired for the night.

(3) They should respect and esteem the master and carry out his orders promptly with pleasure.

(4) They should accept only such things as are given to them, without fraudulent motives.

(5) They should extol the virtue of the master, when occasion arises, and pride themselves on serving under him.

In these five ways should the master be treated by the servants.

In this wise should the servants, constituting the Nadir, be protected by the master from any danger, fear or evil.

46. Householder, in these five ways should the Bhikkhus\* (Priests) and the Brahmans (recluses) constituting the zenith, be treated by the layman :

(1) He should minister unto them with affection in act.

(2) He should minister unto them with affection in speech.

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\* "The word Bhikkhu is one that is most difficult to render adequately by any word which would not, to Christians and those in Europe, connote something different from the Buddhist idea. A Bhikkhu, literally, "beggar," was a disciple who had joined Gotama's Order; but the word refers to their renunciation of worldly things, rather than to their consequent mendicancy; and they did not really beg in our modern sense of the word. Hardy has 'priests;' I have elsewhere 'monks' and sometimes 'beggars' and 'members of the Order.' This last I think, is the best rendering; but it is too long for constant repetition, as in this passage, and too complex to be a really good version of Bhikkhu. The members of the Order were not priests, for they had no priestly powers. They were not monks, for they took no vow of obedience, and could leave the order (and constantly did so and do still) whenever they chose. They were not beggars, for they had none of the mental and moral qualities associated with that word. 'Brethren' connotes very much the position in which they stood to one another; but I wish there were a better word to use in rendering Bhikkhu." (Professor Rhys Davids, in the "Sacred Books of the East," Vol. XI.)

(3) He should show them affection in thought, wishing them well at all times.

(4) He should be generous and supply their wants readily.

(5) He should provide them with food required at different times.

In these five ways should the Bhikkhus and Brahmans, constituting the Zenith, be treated by the layman.

47. Householder, in these six ways should the layman be treated by Bhikkhus and Brahmans :

(1) They should restrain them from committing sin.

(2) They should induce them to engender compassionate feelings towards others, wishing them well at all times.

(3) They should induce them to engage in performing meritorious deeds.

(4) They should declare unto them teachings, unheard before.

(5) They should make them better understand the teachings heard before, and dispel any doubt that may arise in their minds.

(6) They should point out unto them the noble path leading to heaven.

In these six ways should the layman be treated by the Bhikkhus and Brahmans, constituting the Zenith.

In this wise should the layman be protected from any danger, fear, or evil, proceeding from the direction of the Zenith, which is compared to Bhikkhus and Brahmans.

48. The Blessed One having declared these words, expressed the following in verses :

Father and mother should be considered as the East, for they are the foremost.

Teachers should be considered as the South, for they are worthy to receive what is presented to them.

Wife and children should be considered as the West, for they are subsequent to you.

Friends should be considered as the North, for they avert any evil coming upon you.

Servants should be considered as the Nadir, for they are subservient to you.

Bhikkhus and Brahmans should be considered as the Zenith, for they are virtuous and are worthy of being worshipped.

They that will reverence these quarters on this understanding will be capable of maintaining their families and leading the life of laymen.

If there be any one who reverences the six quarters on this understanding, observes the precepts, is capable of comprehending abstruse matters, is unassuming, is not hard-hearted, such a one will treasure up wealth beneficial in this world, and in the world to come.

If there be any one who is persevering, not lazy, unshaken whenever any calamity occurs, faultless in action, able to do the right thing at the proper time, such a one will treasure up wealth beneficial in this world and in the world to come.

If there be any one who is hospitable, gentle in speech, keen in perception, liberal, profound in wisdom, well disciplined, well behaved, such a one will treasure up wealth, beneficial in this world and in the world to come.

The four virtues, namely, liberality, use of kind words, altruism, and unselfishness, will inhere in a person according to his merits. In this world they are as important as the linch-pin of an axle on which the chariot wheels revolve. If these four virtues be not in existence in the world, either the father or the mother will not be revered, honoured, and ministered unto by the children. Those wise men in whom these virtues will be apparent, will treasure up wealth and become worthy of being praised.

49. When the Blessed One had finished the delivery of the discourse, Sigâla, the householder, addressed the Blessed One and said thus :

“Your teaching, Oh Lord, is excellent. It is as if, Lord, one were to set up that which was overturned, or were to disclose that which was hidden, or were to point out the way to a wandering traveller, or were to carry a lamp into a dark place that they who had eyes might see forms. Even so the Blessed One expounded the Doctrine in many different ways. I betake myself to the Buddha as my guide, to the Doctrine as my guide, and to the Priesthood as my guide. Let the Blessed One receive me, who have come to Him for refuge, and accept me as a disciple from this day forth as long as life shall last.”

At the termination of this sermon, Lord Buddha went round begging for alms to Rajagaha, and returned to his residence.



Sigāla, having listened to the sermon, attained to the state of *Sowan* and became a devout adherent to the Order. It is recorded that he afterwards spent forty million pieces of money for the support of the Bhikkhus, maintenance of Viharas and various other charities.

D. J. SUBAŚINHA,

(Translator).

[To be continued.]

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BĀLABODHINĪ.

CHAPTER V.—ON THE FORMLESS SIDE OF THE INFINITE.

[Continued from p. 308.]

*Doubt.*—Just as it is said (in the passage just quoted) that these *Jīvas* return from *Suṣupti* by virtue of their past *Karmas*, even so it is largely held that they undergo births and deaths over and over again by virtue of such past *Karmas*, and that by virtue of the same past *Karmas* they are, as before, born again in a succeeding *Kalpa* after a great *pralaya* is over. Now we want to know if those *Jīvas* as well as those *Karmas* have a beginning. If there be a beginning, there must also be an end. We see no reason to accept that *Karmas* alone have and that *Jīvas* have not a beginning. Why? because, apart from *Karmas*, the *Jīva* has no other basis. If *Brahman* is said to be the basis, we say that, because such basis is nothing but the liberated condition of *Jīva*, it must at least be admitted that the former bondage of *Jīva* was removed or destroyed in liberation. As *Manas* and *Prāṇa* constitute the *Jīva's* form, there is no harm in saying that in liberation he (*i.e.*, his form) is destroyed. Such being the case, it is not right to say that the *Jīvas* and *Karmas* are beginningless. If they are beginningless they will have no end. The bodies and *Karmas* may be said to be mutual causes like the seed and the tree, but not so the *Jīvas* and *Karmas*. Because in the previous chapter it has been decided, on the strength of scriptural authorities, that *Jīva* is part of *Brahman*, the merging of the part into the whole may then be termed (*Jīva's*) destruction. Even then some of the older *Vedāntins* have rejected the *Sādi-Vāda* or the

doctrine "that the *Jīvas* and *Karmas* have a beginning" and have upheld the *anādi-vāda* or the doctrine "that they are beginningless." What is their object in doing so? Please meet their objections against the doctrine of the beginning of *Jīvas* and *Karmas*, and also clearly state your reasons in support of it.

*Answer.*—Just as the *Purāṇās*, etc., based on the *Vedas* are said to be *anādi* in point of age when compared with recently written works, even so is the *anādi-vāda* but complimentary, and not accurate. Because it is impossible to ascertain the time when the *Jīvas* first came into existence and because there are *S'rutis* and *Sūtras* too that say that birth and death belong to the body alone and not to the *Jīva*, some among the old *Ādvaitins* hold that we are not justified in deciding contrary to such authorities. The *S'ruti* and *Sūtra* passages referred to by them are :—

"It is the body alone without life that dies, but not the (life) *Jīva*" (*Chāndogya Upaniṣad*).

"The (living) self is not produced as there is no scriptural statement, and as it is eternal according to them (*i.e.*, scriptural passages)"—(*Vedānta Sūtra* II., iii., 17).

"On account of the impossibility of the origination (of the individual from the highest Lord, the doctrine of the *Bhāgavatas* cannot be accepted)."—(*Vedānta Sūtra* II., ii., 42).

From the above passages we can but conclude that the intention of the *S'rutis* and *Sūtras* is only that the *Jīva* has no destruction until he attains *Mokṣa* and not that he will be attached to the body and senses even in the liberated state. In the matter of the origin of *Jīvas*, many such examples as "the sparks from fire," &c., are found mentioned, as follows, in the (5th) *Mundakoṇiṣad* and the (61st) *Mahakoṇiṣad* :—

"As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the imperishable, my friend, and return thither also." (*Mundaka* II., i. 1).

"The *Jīvas* attached to *Samsāra* have originated from *C'it*. Those that have formerly come into existence together with the forms created by *Brahman* in lakhs and crores like minute particles of water that break forth from a spring are endless in number. Similarly those that now come and those that will hereafter be ushered into existence are also endless in number. Some among these had one

birth, some have had more than a hundred births, some have had numberless births. Some had two or three births." (*Mahopaniṣad*, Bombay edition, Chapter V., verses 134½—137½).

*Doubt.*—By the "origin of *Jīvas*," the *S'rutis* might have meant only the origin of their bodies and other limitations.

*Answer.*—The bodies, etc., belong to a species different from *Brahman*, but the *Jīvas* belong to the same species as *Brahman*. That the origin of *Jīvas* alone is meant is evident from the examples of "sparks of fire" and "minute particles of water" which belong to the same species as the 'fire' and the 'spring water' out of which they respectively break forth. The ancients denied such origin because they feared that, by admitting the origin and destruction of the *Jīva*, they might reduce him to the level of insentient beings like pot, etc. There is no room for such fear, as the *Jīva* originates from *Brahman* alone and therein alone he undergoes laya. If the *Jīvas* are said to be *anādi* (or beginningless) for the simple reason that no one knows when they came into existence, then, because they must have had their origin ALL AT ONCE at a time which is out of human memory, and also because it is not admitted (by them) that new *Jīvas* come into existence from time to time, it is reasonable to hold that their number will gradually become reduced by those who, from time to time, attain liberation and that ultimately the universe itself will become extinct for want of *Jīvas*. This is indeed a flaw which can only be remedied by the doctrine which holds that new *Jīvas* come into fresh existence now and again. All the theorists admit that the *Jīva* has both the parts, the *C'it* and the *Ḍada*. And therefore they could, as well, admit that in *Mokṣa* the *Ḍada* portion undergoes laya in the *Āvidyā*, and the *C'it* portion undergoes laya in *Īśa*. Verily "laya" means destruction. Such being the case they should necessarily admit the origin and destruction of *Jīva*; and their not doing so is opposed to the three canons of judgment, *viz.*, Scripture, reasoning and experience. Just as the goldsmith makes many ornaments out of a mass of gold and just as his son makes suitable boxes for preserving them, and keeps them in the respective boxes, even so it should be distinctly understood that the numberless *Jīvas* or *linga dehās* created out of the five great undifferentiated elements by the Supreme Lord possessing the unlimited Form, are made to inhabit the physical bodies created out of the quintupli-

cated elements by the four-faced Lord possessing a limited form. All the *S'âstras* admit that there are FOUR PRINCIPLES known as JAGAT (universe), JĪVA (soul), ĪS'A (Lord of the universe) and BRAHMAN (the Infinite). Of these the FIRST PRINCIPLE (*i.e.*, *Jagat*) is the visible universe composed of names and forms. This was created by the Lord by quintuplicating a small portion of the five great elements. The SECOND PRINCIPLE (*Jīva*) is the soul inhabiting the body. He is subject to the pleasures and pains of *Samsāra* and to the evil qualities of desire, hatred, etc., and he is the one who must become liberated from the bonds of *Samsāra*. The THIRD PRINCIPLE (*Īs'vara*) is He who is possessed of hands, feet and other limbs; who is endowed with Omniscience and other superior qualities; who performs the acts of creation, preservation and destruction of the worlds; and who grants enjoyments and *Mokṣa* to the *Jīvas*. The FOURTH PRINCIPLE (*i.e.*, *Brahman*) is that which is denoted by such expressions as—"devoid of *guṇas* (*sattva*, etc.)," "having no stains (of *Karma*)," "free from motion of any kind," "having no parts," "free from decay and disease," "ever pure," "wisdom itself," "completely free," "all full," "the concentrated essence of existence-Intelligence-Bliss."

It now becomes necessary that the *Jīva*, situated as he is, should, for the purpose of securing his liberation, know the nature of his origin, continuance and exit, and we will therefore describe their nature in accordance with scripture, reasoning and experience. First, let us treat of the nature of his origin. Just as from fire, sparks come out by the thousand, even so from the ever-existent *Brahman* do *Jīvas* of various grades originate and then go back to or attain the same *Brahman* at the time of liberation. So teaches the 5th *Upaniṣad* by means of the example of "the sparks from fire."

*Question*.—Just as the sparks issuing out of fire fall on the ground, where do the *Ātmans* coming out of *Brahman* fall?

*Answer*.—Although *Brahman* is all-pervading like the Ether, yet, a fourth part (of It) is pervaded by Its *Mūlaprakṛti* (or root-matter). This *Mūlaprakṛti* possesses the inherent *Vijāṭīya* differences (or differences pertaining to various species) known as *Āvaraṇa sakti*, (*sūkṣma*) *Vikṣepa sakti* and *Sthūla (Vikṣepa) sakti*, and is, therefore, the seed of all the universe. We come to understand from the

*Puruṣa sūkta* (passage quoted below) that the *Jīvas* that come out like sparks from fire fall on the said *Mūlaprakṛti*.

“All this universe (together with all that was and will be) is but a manifestation of the glory (and power) of the said *Puruṣa*. His real nature is greater than this glory. For, all living beings (in all the three periods of time) are but a quarter of Him, while, three-fourths remain immortal and changeless in His own Self-effulgence.” (*Rk. 3*—see also its commentary by *Sāyanâc'ārya*).

Then when these *Jīvas*, like those in deep sleep, remained stagnant, immersed in ignorance, the all-generous Supreme Lord, for the purpose of their acquiring knowledge and experience, made them first enter the subtle bodies (created by Himself), and then those gross bodies (created through *Brahmā*). On entering those bodies, they became entitled to all the knowledge that might be acquired from the world, sciences, etc.

The *Jīva* who is a part of *Para-brahman* who is naturally untainted, becomes thus attached to the effects of *Prakṛti*, suffers various kinds of pains pertaining to *Samsāra*, and remains attached to worldly actions because, through the influence of the Supreme Lord's *Māyā*, he believes, along with those others with whom he associates, that the greatest enjoyment of senses in the world is the highest *summum bonum*. Even though *Jīvas* be, in the manner aforesaid, attached to worldly actions, one in a crore will, through the effect of his unselfish meritorious deeds, aspire for liberation. When such a desire crops up, what he ought to study is the Science of SELF taught in the 108 *Upaniṣads*.

*Doubt.*—From *C'hândogya* and other scriptural authorities we understand that there are two kinds of liberation, to wit : the FIRST or gradual liberation which is attained by the devotee who, at his death, goes to the world of *Brahmā*, remains there until the dissolution of that world and finally attains the supreme goal along with the Lord of that world ; the SECOND or immediate liberation which is attained by the aspirant who reaches the Supreme Goal through the complete neutralisation of his subtle body which takes place immediately after his death (through his practice of higher *samādhis*). The respective *Upāsanas* by which these two kinds of liberation are attained must now be clearly stated and I have thus understood their nature : As the Formless Brahman is beyond the reach of mind, the

*Upāsana* of or the meditation on the undivided or unlimited form of *Brahman* will secure immediate liberation ; and the meditation on the divided or limited form of *Brahman* will secure gradual liberation. Please say if I am right here.

*Answer.*—No, you are not right. It has already been decided that the worship of the *Virāt-Puruṣa* which is the UNLIMITED SAKALA FORM of Brahman, will secure perfect mental purity ; and that the worship of the gods of the Trinity which are the LIMITED SAKAĪA FORMS of *Brahman*, will secure to the devotee the fruits of selfish *karmas*. Then if you ask by what means are these *Muktis* attained ? We answer as follows :—Gradual liberation is attained by means of the decisive (theoretical) knowledge (of the All-pervading, Partless, Formless, Supreme Effulgence) acquired by hearing the meanings of the great texts and reflecting upon them. Immediate liberation is attained by means of *Dhyāna-yoga* or concentrated meditations—regularly practised thereafter—resulting in the direct cognition and practical realisation of that very same Supreme Effulgence. It is not right to say that that Formless Brahman is beyond the reach of mind. Verily, several scriptural passages have been cited by us to show that it is capable of being meditated upon. In spite of those scriptural passages if you say that you can believe them only when they are supported by sound reasoning, then we say we have enough of it. For example : We can indeed mentally discard all the trees in a garden and think of it as a vast maidan or esplanade without trees or any other kind of vegetation. We can as well mentally discard all the houses in a town and think of nothing but mere space thereof. We can similarly picture to our mind the Infinite space or *Brahmic* expanse without the names and forms pertaining to the universe. That ultimate and all-pervading Principle being like unto the simultaneous effulgence of several crores of suns, can very well be directly cognized if one were to sit in a lonely place and there practise concentrated meditation with his mind free from all other thoughts. *Kaivalya*, the 12th *Upaniṣad* too says (see below) that the bonds of *Samsāra* can be burnt only if that Formless *Brahman* called *Paramēśvara* is meditated upon :

Having made the *A'tman* the *arāpi*, and *praṇava* the upper *arāpi*, by practice of knowledge (concentrated meditation on the supreme), by repeated churning, the wise man burns up the bond (*pāśa*)."

*Doubt.*—Acts of merit and demerit are the strong ropes that bind the *Jīva* to the *Samsāra*. In the course of numberless births, he must have multiplied those acts by tens, hundreds, thousands, tens of thousands, lakhs and crores. He could have done so, only if he had started in life with a small stock of *Karma*, just as merchants start in business with a small capital and then go on gradually increasing their wealth by adding to the original stock all the profits realised by them on their investments. We are made to understand from all scriptural authorities that, prior to the creation of the worlds and the *Jīvas*, *Brahman* alone was. If so, where was room for the first *Karma* which could have brought about the creation of *Jīva*. To say that *Jīva* and *Karma* are beginningless is to beg the question. *Brahman* that existed prior to the creation at the beginning of a succeeding Kalpa, was *Sakala*. Several scriptural authorities were cited to prove that *Jīva* had his origin in the *Niṣkala Brahman*. How was then the first *Karma* of *Jīva* brought about? Please explain this in full, as what was previously said was not explicit enough.

*Answer.*—The Supreme Lord—whose *svarūpa* is *Niṣkala-Sac'cidānanda* and who, prior to the first birth of *Jīvas*, remained with His *C'ic'hakti* like the sugar and its sweetness—of His own accord first became *Akhanda-Sakala-Parames'vara*; then like sparks from fire, He became the numberless *Pratyagātmans* attached to the numberless *Vidyā'saktis* that are parts of His (C'it) *Prakṛti-Sakti*; then those *Ātmans* uniting themselves with the numberless *Āvaraṇa-saktis* that are the effects of *avidyās*, became the numberless causal *Jīvas* called *Prāñās*. Till now the *Jīvas* had no *karmas* whatever. Thereafter the said *Sakala-Parames'vara*, out of play, created the five great (undifferentiated) Elements and from them produced the *Sūkṣma* bodies energised by (*Sūkṣma*) *Vikṣepa-Sakti*. The aforesaid *Prāñajīvas* then entered these subtle bodies. Even then, the *Jīvas* had not generated any *Karma*. Then the same *Īsvara*, after becoming the four-faced *Brahmā*, quintuplicated the Elements, created the physical bodies energised by the *Sthūla-(Āvaraṇa)-sakti* and made the *Jīvas* enter them. Then when they saw the external objects of senses with their outer organs called the eyes, and desired to possess and enjoy them, they began to quarrel with one another; because the same object desired to be owned by one *Jīva* was coveted by another. This gave rise to their first *Karma* which is called SIN.

*Doubt.*—If it be so, the fruits of all *Karmas* that have grown out of this first *Karma* (called SIN) must be enjoyed by that *Parames'vara* alone. Why? because, is He not the One who created all these out of His playfulness? If He had not created anything, the *Jīva* would not have had any opportunity to commit SIN.

*Answer.*—True indeed, all sorrows have accrued to *Jīvas* out of His creation. Just as the Jackal's wedding is said to cost the lives of crabs, even so does the playfulness of *Īśvara* produce countless sorrows to *Jīvas*. Even then, the said *Parames'vara* of Unlimited Form, on seeing the sorrows of *Jīvas* and out of compassion for them, subsequently initiated the four-faced *Brahmā* into the means of effectively remedying those evils and of enabling the *Jīvas* to reach Him and become blissful. Those means embodied in the *R̥k*, *Yajus*, *Sāma* and *Atharva Vedas* were first given out through the mouth of the four-faced *Brahmā*, and then handed down to the world, both in theory and practice, through an unbroken line of teachers from *Prajāpati* downwards. In this manner has the Lord exonerated Himself from His obligation. If the *Jīvas* be attached to the enjoyment of senses, instead of learning the *Vedas* so promulgated by Him and of attaining the supreme felicity, by acting up to their dictates, how could the wise ever blame the Supreme Lord for the sufferings of the world due to the breach of Divine Laws? Therefore the *Jīvas* ought to cross the ocean of SIN by learning the *Vedas* promulgated by the Lord out of His compassion, and by living the life recommended by them.

*Doubt.*—Apart from these *Vedas*, could not the ocean of *Samsāra* be crossed by studying the vernacular *Vedas* the "*Tevāram* and *Tiruvāc'akam*" of the *S'āivas*; the "*Tiruvaimozhi*" of the *Vāiṣṇavas*; the "*Bible*" of the Christians; the "*Koran*" of the Mahomedans, etc.?

*Answer.*—There are scriptural authorities which say that *R̥k* and other *Vedas* are the outgoing breaths of the Lord *Parames'vara*. It will indeed be well if those others (*S'āiva*, etc.,) referred to above, have similar authorities to prove that their *Vedas* are eternal and of such divine origin. Even supposing that they are but ordinary spiritual treatises tinged with worldly matters, and that unlike the *Vedas* they are of human origin, we hold, as we have already said, that such of the statements contained in them as



are supported by sound reasoning must, of course, be accepted by all.

*Doubt.*—Instead of merely teaching the means of destroying sins and of securing liberation, the *Rk* and other *Vedas* induce the *Īvas* to perform also selfish *Karmas* which are the means of enjoying felicities here and hereafter. This is a great drawback and *Īśa* is to blame for it.

*Answer.*—Suppose a man has to walk some distance homeward in the scorching sun. So, he applies to a friend close by, for the loan of an umbrella with a view to have a little shade over his head till he reaches his destination which is but 4 or 5 miles distant. Now, would you call him a friend (in need) if he were to refuse that loan when he could spare it? Certainly not. He cannot be a friend (in need). Similarly *Īśa* too will not be such a friend if He does not prescribe in the *Vedas* such means of temporary felicities as may be desired to be enjoyed by the *Īvas* who suffer severely from the pains of *Samsāra*. Therefore it is no fault of *Īśa* that He has prescribed in the *Vedas* the performance of selfish *Karmas* intended to secure temporary felicities here and hereafter, to those who may stand in need of them. Just as the mother, who desires to administer a dose of castor oil to her child, first gives it a sugar pill, even so does the *Veda* give sugar-coated pills to her children, the *Īvas*, in the shape of such prescriptions.

• G. KR̥ṢṆA S'ĀSTRĪ,

(Translator).

(To be continued).

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### THE LOVE OF HIS HEART.

UPON the green sward close to an enchanting woodland, a young man stood. Tall and lithe, his superb brown body glistened like burnished bronze in the sunlight. A leopard skin clothed him scantily, leaving full freedom for the play of his strong young arms. His richly moulded throat supported a noble head crowned with clustering curls of dully gleaming brown. His great dark eyes shone with an ecstatic longing, and his nostrils quivered sensitively. His

curving lips, fringed with the soft down of virginal manhood, were tremulous with strong emotion. His arms hung tensely down,—the right gripping a bow of mighty proportions, the left an arrow keenly tipped with barb of strange green stone. In utter silence he waited, but his whole being vibrated with some supremely passionate desire. Far into the woodland heart his gaze strained; but he saw not its entrancing beauty,—the glinting sunlight on the plush-like mosses, the gleeful waving welcome of feathery fern to rollicking zephyrs, the purple flowers that looked out wonder-eyed upon their world of tree and fern and stone and moss.

Suddenly there sprang from out the shelter of mossy stone and drooping fern, the slender form of a young girl. Surely fairy hands had fashioned her,—frail as the flowers about her, perfect as they in her sweet purity. Utterly nude was she, her skin tinged with the creamy tints of wondrous magnolia bloom, and down her back and over her tender bosom rippled soft purple mists of hair. With dark eyes aflame with the fire of love's exquisite abandon she poised, the soft ripe lips breathlessly apart,—and man and maid gazed deep and long, far into the fathomless mystery of each other's being.

The youth loved the maid, craved her, knew her wholly his for all time,—the lovely woof was she, crossing the warp of himself in the great loom of existence. But he had slept beside the Magic Pool, had, ere he slumbered, chanted the ancient rhythm that the Hidden Ones must answer, had cried upon the very Heart of Life to satisfy him that this dainty maid of the woods was indeed his Heart's Desire. And to him asleep there in the dusky twilight, had come a vision of a beloved so fair, so divinely fair that when he waked he had loathed the bronze of his own shapely body. As tenderly fair as the faint pink flush on snowy peaks at set of sun was that beloved; golden as the beams of sunlight that shoot athwart the dreaming earth at dawn were her flowing tresses; red as wild strawberry were her perfect lips, whence he drank of his soul's immortal love; blue as the curving heavens above him were her splendid eyes—wherein he saw reflected his own image. . . . So wildly had he loved this woodland creature, shy and graceful; but the vision filled now his heart, filled it so utterly that he scarce saw her swift movement forward to fling herself upon her knees before him, scarce felt her soft arms twine upwards about him. Mutely her lips trembled for

his caress, then, vaguely alarmed by his unresponsiveness, she murmured: "I am thine, beloved, thine." Silently he gazed down upon her and again the vision was before him, whose peerless beauty enthralled him—"Thou art mine," his heart sang, "thou so divinely fair; thou art my true love,—the love of my Heart." But his lips were mute.

"Beloved," whispered the maiden, her voice sighing up to him, sweet as the irresistible love-call of bird to her mate, "thou knowest I am thine. I worship thee, O fair young god of my heart!"

Still the terrible silence held him speechless, still downwards were his eyes bent upon her but unseeingly. Then the soft warm touch of her melted away from him; as in the mists of dream her lustrous eyes vanished from before him slowly, slowly, and their last look was one of uttermost pouring out of her very divinity at his heedless feet. Sobbingly came the faint cry, repeated again and yet again: "Thine, thine for ever and for ever; thine, thine!" . . . He was alone.

Then the Vision left his heart, left it cold and empty, to come no more. . . . Only the hush of the woodland broken but by the drip, drip, drip from moisture-laden mosses, the tiny sighs of dying flowers, the rustle of restless fern, the sweet chirp of fluttering bird!

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A young man stood before a stately palace,—snowy marble columns ranged, 'twixt which curved the archways, whereon trailed profusely fruit and flower all intertwined. Sumptuous the great paved hall that lay beyond, where fountains flashed, and tall ferns waved, richly green, above exquisite sculptured forms. Above the hall rose a swelling dome, gleaming white, and on either side, nobly proportioned, spread great buildings, home of the monarch who ruled this land. A tessellated courtyard lay on every side, with here and there a fountain spraying cooling, scented waters.

From the far cold north had come the young man, across the tall snow-clad mountains; over many a rough and dangerous road had he journeyed to this court to render customary homage to the great king. But a few months gone had he come of age, and, in his distant northern home had known little of beauty other than what mother nature had given him of fragrant pine-clad hills, of

fiercely rushing torrents, of lovely carpets spread of spring-time flowers, of mad storms rushing from frowning heights down upon his grim ancestral home that crowned an impregnable rock. His rough attire of skins marked him a stranger to kingly courts; but his strong erect young form, his handsome face raised proudly and fearlessly to meet all eyes, revealed him a ruler of men. He looked quietly about him at the strutting peacocks, and the gorgeous flowers that bloomed in strangely shapen vases, and at the brilliantly draped men and women who hurried to and fro.

Upon the terrace to his left he saw a bevy of young women flood out from widely opened palace doors. Women of sinuous grace, born 'neath a warm sun that had kissed them to dreamy brown. Laden with jewels were their bare arms and throats; bright hued the dress draped about them and the scarf flung gracefully over unbound masses of hair. They seemed eagerly to watch for some one to emerge from the palace. Sudden joy flashed on every face as a young woman of surpassing loveliness stepped out into the sunshine. Slowly she advanced with her attendants clustering about her, some thrumming the strange musical instruments they carried, some breaking into melodious snatches of song, some flinging at the feet of their loved Princess the fragrant petals from overflowing baskets. Unutterably lovely was the Princess, her beauty enhanced by purity of life. As sweetly curved as Cupid's famous bow her lips, chaste as those of a child. Deep azure her eyes, which shone with the wondrous light of mystic vision. Long hair floated unbound like waves of living gold, and around her brow was fastened a scintillating circlet of diamonds. Her robe of shimmering white hung full from bared snowy throat, caught on either shoulder with one great diamond, and leaving free her faultless arms whose beauty no ornament marred. Across her bare feet were laced the sandal straps all studded with sparkling diamonds.

Onwards she came to where the young man stood spell-bound. Light laughter danced in the eyes of her maidens when they saw him there, staring in wonder at their Princess. But in the eyes of the Princess was the heavenly calm of knowledge, the peace of passion conquered, the brooding power of an infinite love. . . . The young man's heart stood still, his soul face to face with the perfect

Ideal of his dreams. Suddenly the veil lifted and the past burst upon him in one blinding flash,—twas his Heart's desire called from out the depths of Being by the ancient rhythm. His lips, impelled to utterance, cried out : "Thou art mine, O Beloved ; thou art the love of my Heart,"—and he knew not that he spoke in an unknown tongue, and in the same tongue, all vibrant with the mystery of far off woodland whispers, gave the Princess answer : "I am she whom thou did'st scorn. Thou did'st not know me. Thou must seek Me—the eternal ME !" . . . And she passed on with her maids, on across the court, down through the purple shadows of the colonnaded pathway, to the sylvan glades that stretched beyond. . . . He was alone.

\* \* \* \* \*

And—'twas but a dream !

J. M. DAVIES.

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### KARMA.

**K**ARMA is the Law of Cause and Effect, the Law of Balance, the Law of Perfect Justice and Mercy.

As you look around upon the world of humanity you see some, yea many, in poverty and destitution, others rolling in riches and idleness ; some of great intellects, others again with almost none ; some, giants in moral strength, others almost as low as the brute creation ; some whose lives appear to be all happiness, others whose lives are all sorrow.

And if you have risen above the mere animal life of sensuality and pleasure-seeking you look into your soul, and ask how these things can be. How can the All-loving Father, in whom you believe and trust, permit such terrible misery and sorrow, such apparent injustice and needless suffering, to fall upon his children ? And it may be that, as you thus earnestly seek to know these mysteries, a great light will come to you ; a light from the very

Heart of Being ; and like the Buddha, who trod the plains of India in ages long past, you will know that,

“ The Books teach well, my Brothers, each man’s life  
 The outcome of his former living is ;  
 The Bygone wrongs breed poverties and woes,  
 The Bygone right breeds bliss.  
 Man cometh, reaper of the things he sowed—  
 Sesamum, corn, so much cast in past birth,  
 And so much weed and poison stuff, which mar  
 Him, and the aching earth.”

This is the answer ; this the unfolding of the great riddle. Each man is exactly what he has made himself. None can hurt him, none injure him, unless he himself, by his action in former lives, or in this present one, has made it possible. He cometh, reaper of the things he sowed, and he alone is responsible for the position he now finds himself in ; and as he sows “to-day” so shall he, with the utmost certainty, reap “to-morrow.” In his own hand lies his own redemption or failure.

“ Ho, ye who suffer, know.  
 Ye suffer from yourselves, none else compels,  
 None other holds you, that ye live and die,  
 And whirl upon the wheel, and hug and kiss  
 Its spokes of agony.”

Oh, what a joy does this truth bring to us. We are all powerful, and nothing can hinder us in our upward progress, but our own carelessness.

Let us then make the great effort, and overcome the desires of the flesh, mounting ever upwards till we become indeed very Gods.

Peace and strength be with you.

F. C. RAMSAY.

### WHAT KNOWLEDGE IS MOST VALUABLE.\*

“**T**HE most valuable knowledge is that which enables us to live a thoroughly useful, happy, and progressive life, which shows us how best to utilize our time, how we may avoid pain and suffering and disappointment and obtain health and peace and contentment in the present as well as in the future. Such information must disclose the nature of existence, our place in the world, why we are here, what is our duty to the Creator and to our fellow-men, the nature of the life beyond death, the goal of human existence, and the method of attaining that goal.

“Religion and science give us some information on some of these subjects, but neither gives definite facts about them in so clear and convincing a manner as to enable sincere, thoughtful, and aspiring people to live a rational, orderly and useful life.

“Modern theology gives no satisfactory statement concerning the nature of existence, our place in the world, why we are here, and the nature of the life beyond death. It does aim to show our duty to the Creator and to our fellow-men, and also the goal of human existence, but its assertions anent these subjects are vague and have comparatively little influence on the lives of men. Its system of morality is good, but there is not a sufficiently strong basis for it and the result is that it is not lived up to in actual life.

“Science, though it has done much to further the material well-being of the world, to help us to throw off the bonds of ignorance and of prejudice, and to give us valuable information along many lives, is just now beginning to turn its attention to the more important problems of human existence, such as the nature of the life beyond death, and the relation between that life and our present one.

“Both religion and science are of some value because they give us some information about these important subjects, but they do not give us sufficient facts to enable us to live a well-proportioned, happy,

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\* Extracts from a lecture delivered by Mr. Henry Hotchner, in Superior Wisconsin, September 19th, 1906.

and thoroughly useful life. In order to live that kind of a life we need more facts and greater knowledge than they give us.

“Theosophy—the common-sense philosophy which contains all that is true in both religion and science, and far more—gives us those facts and provides that knowledge. It shows clearly the nature of existence by describing the formation of the solar system and the gradual evolution of life therein. It describes our place in the world, points out our relation to the kingdoms above us and to the kingdoms below us. It explains that we are here in order to co-operate in the scheme to help others, and to develop strength, courage, wisdom, and spirituality. It demonstrates that our duty to the Creator, inasmuch as we are made in His spiritual likeness, is to study His laws and to live a life of usefulness and of aspiration, and that our duty to man is to help him in every way possible. It informs us that the life after death is in entire analogy with life here and that by our existence here we are storing up for ourselves there either pain or joy. It proves that we are to become perfect eventually, perfect in love, in wisdom, and in power, so that we shall be greater forces in the helping of humanity. It explains that the method of reaching this goal is by reincarnation, by successive re-birth on earth in ever-improving physical bodies—never in animal bodies; that each life is determined by the thoughts, emotions, actions and words in previous lives, because justice rules the world. Thus each person decides for himself here and now what the nature of his future lives shall be. Theosophy shows that no troubles or sorrows can befall us unless we have brought them upon ourselves, and that the way to avoid them in the future and to insure a happy and a useful existence, is to aim for high ideals here and now, to eliminate our weakness and vices and to build in the virtues.

“Theosophy gives us all this information and far more. It clears up difficulties in life, it makes the whole scheme appear to be what it really is—an orderly, joyous, and progressive plan intended for the benefit of everything in it. The person who studies Theosophy knows how to live and why to live. He knows how best to utilize his time. He spends it in improving himself, in study, in fitting himself to help others, in kindness, in service to his fellow-men. He recognizes that the things for which most people strive are the least valuable, for they are ephemeral and unsatisfying. So he does not



waste his days in that way. But he aims to live a useful, wise, and unselfish life, to be better to-morrow than he is to-day, and, generally to think, to do, and to say the right thing in the right place at the right time."

HENRY HOTCHNER.

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### A RECENT CONVERSATION WITH THE MAHATMAS.

PROBABLY on account of the possibility of my life closing at any time, the two Mahatmas who are known to be behind the Theosophical Movement, and the personal Instructors of H.P.B. and myself, have visited me several times lately (in the presence of witnesses, being plainly *visible, audible and tangible* to all), with the object of giving me some final instructions about things that They wished me to do, while I am still in my physical body. It may be that my Karma will allow me several years of life still, but the critical state of my health makes it imperative that I arrange certain matters now.

It is natural enough, since I have been working under the guidance of the Mahatmas during the last thirty-one years, that They and I should have some last words together; words of counsel on the part of the Teachers in reference to Theosophical matters, and of humble endeavor to carry out Their will, on the part of the pupil; "For the night cometh when no man can work." Fortunately this refers to the physical body only, for as regards work in the other bodies, there is no "night," but only the earnest endeavor that must be concentrated in the work, no matter in what body we may be functioning at the time.

The interview which I am about to describe had for its object the course I should pursue in the present crisis, brought about by the cloud resting upon one of our most respected members, and indeed one who had given faithful service to the Society for many years; but who, it has recently been discovered, has been giving out teachings of which we could not approve.

Some of the members of the Society have formed themselves into two groups. The one, with an exaggerated moral sense, believes that the Teachers of mankind cannot employ agents that are not

above the weaknesses of the physical body, and contact with whom would be supposed to morally taint Them.

The other party (who, if we make a careful study of history, must be regarded as having some knowledge and common sense on their side) considers that these invisible Teachers, in order to reach the masses and especially to penetrate to the very depths of human society, are forced to employ agents or messengers, who possess many of the failings of mankind; but that they must also possess a high standard of ideals and spirituality, at least enough to enable them to be useful instruments for conveying the lofty precepts and high teachings which it is incumbent upon them to give out, in order to carry out the will of Those who employ them.

The principal members of the two parties were rather startled recently by the statement of Mrs. Annie Besant (made privately, but now generally known) that she thought that she must have been under a glamour, in supposing that she had worked with Mr. Leadbeater, while he was giving such harmful teachings,—under the guidance, and in the presence of, the Mahatmas. I wished to make my own mind easy about the matter, so I asked the Mahatmas this question: "Is it then true that Mrs. Besant and Mr. Leadbeater *did* work together on the Higher Planes, under your guidance and instruction?" *Answer.* (Mahatma M.) "Most emphatically yes!" *Question.* "Was she right in thinking that because Mr. Leadbeater had been giving out certain teachings that were objectionable, he was not fit to be your instrument, or to be in your presence?" *Answer.* "No. Where can you find us perfect instruments at this stage of Evolution? Shall we withhold knowledge that would benefit humanity, simply because we have no perfect instruments to convey it to the world?" *Question.* "Then it is not true that they were either of them mistaken or under a glamour?" *Answer.* "Decidedly not. I wish you to state this publicly."

I can give no better examples than the Founders, to corroborate what the Mahatma said, for in spite of our manifold shortcomings and physical weaknesses, They did not hesitate to employ us as Their instruments, because They saw in us the capacity of becoming loyal, true workers. As for myself, you know well what an imperfect instrument I have been, and so far as H.P.B. was concerned, you

know that a Master once wrote through her hand and referred to her "unfortunate, rotten old body" (See "Old Diary Leaves," Vol. II.).

In the principal discourses which I recently gave at the International Congress at Paris and the London and Chicago Conventions, I discussed this matter freely, for the sense of it oppressed my mind, and I felt that it would be most unwise to allow the Society to take a stand, which seemed to me to be an extreme one, concerning ideals that were impossible to realize at our present stage of development. In my Paris address I said: "Some years ago I wrote an article on 'Asceticism,' in which I told about the rebuke that was administered to me at Bombay, by a Master, when upon being asked to name the one of all the then members of the Society in India, whom I thought the brightest, spiritually, I named one whose devotion to the Society was great, and whose personal conduct was irreproachable; but I was told that I should have selected a certain person who although a drunkard, was spiritually advanced within."

No sensible person would say that one addicted to drunkenness or sexual excesses is more likely to be an accurate teacher or wise counsellor than one who leads a decent life; quite the contrary, but it means that now and again appears a person who, despite moral failings, can serve as a channel for high teachings. Yet the very fact of his moral taint would naturally put us on our guard for fear that we might fall into the trap of our own credulity, and take the teachings without proper scrutiny.

The Mahatmas wished me to state in reference to the disturbances that have arisen because we deemed it wise to accept Mr. Leadbeater's resignation from the Society, that it was right to call an Advisory Council to discuss the matter; it was right to judge the teachings to which we objected as wrong, and it was right to accept his resignation; but it was not right that the matter should have been made so public, for we should have done everything possible to prevent it becoming so, for his sake as well as for that of the Society.

He said it should be the sacred duty of every Theosophist, if he finds a Brother guilty of a wrong, to try to prevent that Brother from continuing in his wrong-doing, and to protect others from being contaminated by that wrong so far as it is possible; but it is

also his duty as a Theosophist to shield his Brother from being held up *unnecessarily* to general public condemnation and ridicule.

I shall now close this article with the first direct message from the Masters Themselves sent through me to the Society as a whole.

“Let those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, know, that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work ; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength ; but instead, work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work. We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the Karma of individual members ; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions ! Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves ? Are not your Brother's sins your own ? Peace ! Trust in us.”

H. S. OLCOTT.

13th January 1907.

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The reference to “glamour” above is to a statement made by me in a private and confidential letter, which should have been held sacred. In view of the acceptance by Mr. Leadbeater of the charges made against him—though some of them have since proved to be exaggerated—I stated that I thought my experiences with him on the higher planes must have been due to glamour, for, while still recognising him as a disciple, I thought that the things charged would have temporarily shut him out from such work. It is true that this view caused me much pain, as it discredited certain things of which I had felt sure, and shook what I had believed to be solid ground under my feet. But better this, it seemed to me, than tha

the Holy Ones should be insulted for our imperfections. It is with a sense of deep gratitude and relief that I learn that those experiences were not deceptive, that they were as true as for years I had believed them to be, and that while I was right in condemning the teachings, and also in believing that he was and is a disciple, I was wrong in thinking that the errors prevented Them from using him as one of Their instruments for good. How glad I am to have been wrong in this, and to have been set right, what words of mine may say ?

And truly when one measures the depths of one's own imperfections, the shallowness of one's views, the narrowness of one's best wisdom, how can one think that another may not be a channel, though in him also imperfections mar the nature ? Truly, severity to one's own failings and charity to those of others is our safety on the Path narrow as the edge of a razor. May this be the flower of wisdom gathered from the plant of pain, and may we live in the spirit breathed in the Master's words.

ANNIE BESANT.

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#### FROM AMERICA.

THE situation in this Section has greatly improved since the last report. One of the Branches which had in it a number of people who had, ludicrously enough, published their conviction (in so many words) that immorality is consistent with membership in the T.S., finally took decisive action in the matter. It passed resolutions demanding that the offenders either retract their outrageous statement or else withdraw from the Branch. This lesson will doubtless have a salutary effect on other addle-headed people who are willing to excuse a crime and a filthy thing if it is only labelled "Occult ! Judge Not !"

Recent events have given rise to several questions which are perplexing us, and upon which some of the older students may be able to throw some light. One is ; if accurate and reliable knowledge of the higher planes depends upon moral and spiritual development, and if a person who professes such knowledge is found, upon his own admissions, to be sadly lacking in such development, how far

can his reports be accepted as giving an accurate idea of these higher realms? One obvious point is that the higher the plane, the less reliable would be the account. Another, that if the depravity became more marked as time went on, the reports would be less and less reliable, and that if the immoral position was defended after the wrong-doing had been clearly brought before the offender, the reports would be practically worthless.

To turn to a wholly different subject: I have been glancing through that invaluable book "The Occult World" and have re-read some of those wonderfully illuminative letters from the Master K. H. to Mr. Sinnett, written in the early '80s. How well has time thus far borne out the prophecy then made by the Master when speaking of H.P.B. and Col. Olcott: "Of these two persons, one has already given three-fourths of a life, the other, six years of manhood's prime to us, and both will so labour to the close of their days. . . ."

It is inspiring, as it is wholesome, to return, after a lapse of years, to these pioneer books of our literature, which were of such immense value in giving a good impetus to this great movement in which we are participating.

H. H.

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## REVIEWS.

### THE GNOSIS OF THE MIND.\*

BY G. R. S. MEAD.

This booklet is the first of a proposed series under the general heading of 'Echoes from the Gnosis,' and "based upon the Mystic, Theosophic and Gnostic writings of the ancients," which, as stated in the Preface are "intended to serve as introduction to the study of the more difficult literature of the subject." Most theosophists know that whatever Mr. Mead writes is worthy of careful attention, and this is a subject that should interest all. It is expected that this volume will be followed by others, on such themes as, "The Hymns of Hermes," "The Vision of Aridæus," "The Chaldæan Oracles," "The Gnostic Hymn of the Prodigal Son," etc.

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\* Theosophical Publishing Society, London. Price 12 annas.

## PAMPHLETS.

**THEOSOPHY AND MODERN SCIENCE,\*** by Edith Ward, does good service by showing that the scientists are gradually (of late, even rapidly) approaching the lines of thought which, when promulgated years ago by F.P.B. were pronounced so "unscientific."

**THE SPECIFIC IMAGE TREATMENT,** by Leander Edmund Whipple.† This is No. 3 of the "Practical Health Series," which the author has put forth and is considered an important addition to the 'New Thought' literature.

**THE BASIC PRINCIPLES OF HINDUISM, OR VAIDIKA DHARMA EXPLAINED.‡** by G. Kṛṣṇa S'āstrī.

This pamphlet is written for the purpose of showing the importance of adhering to and maintaining the original and fundamental principles of Hinduism, and points out the dangers resulting from a departure from these ancient and time-honoured ideals. The author quotes, in several places, from the writings and sayings of Colonel Olcott, on this subject. From the address of the latter, on "India—Past, Present and Future," this is quoted :—"An Indian civilization resting upon the *Vedas* and other old national works is like a strong castle built upon rocks. An Indian civilization resting upon Western religious ideas, and patched with imported ideas that are fitted only to the local traditions and environments of their respective birthplaces is but a rickety house of cards that the first blast of stern experience may topple over."

In the West, material ideals dominate public thought ; in the East all ideals of life have a spiritual basis. This difference is clearly shown in the work before us.

**MOKSHA—THE KNOWLEDGE OF THE INFINITE SOUL.§** The writer (who does not give his name) emphasises the importance of Yoga practice as a means of attaining to a realization of the Infinite.

**THE CALCUTTA CONGRESS AND CONFERENCES.||** This is a collection of the principal speeches delivered at the Indian National Congress, and at the following Conferences : The Industrial, the Indian Social, the Ladies,' the Temperance, the Theistic, the Mohammedan Educa-

\* Theosophical Publishing Society, London. Price 12 annas.

† The Metaphysical Publishing Co., New York. Price 10 cents.

‡ The Oriental Publishing Co., Ltd., Mylapore, Madras (for the 'Vaidika Dharma Sabha). 51 pp. Price 4 annas.

§ Payne & Co., Madras. Price not stated.

|| G. A. Natesan & Co., Madras. Price 12 annas.

tional, and the Bharat-Dharma-Mahamandal. There is an Appendix containing the resolutions passed at these gatherings.

A FEW SUGGESTIONS FOR THE RELIGIOUS REFORMATION OF INDIA,\* by P. C. Apparsundram.

The matter contained in this little pamphlet embodies the numerous useful suggestions which were sent by the author to the Secretaries of the Sanathana Dharma Mahasabha, Allahabad. Prominent among these are, the establishment in each village of a Sanathana Dharma Sabha, a library of religious books, and a suitable school for the education of the young. The education of girls is also insisted on, as well as industrial education and various other things of importance, such as compassionate efforts among the higher classes, for the education of the lower ones, etc.

Received with thanks :—*Charaka Samhita* (English translation), Parts XL., XLI., XLII. These deal with the treatment of Insanity, Epilepsy, Sores and Dropsy.

*Transactions of the Asiatic Society of Japan*, Vol. XXXIV., Part III., containing a catalogue of the postage stamps of Japan.

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#### MAGAZINES.

*The Theosophical Review* for January. Sarah Corbett contributes No. III. of her useful serial, "The Foundations of the Science of Education"—dealing with 'Parental Influences,' and 'The Environment in Infancy.' "Bahatism, or a Universal Religion," by Sydney Sprague, is an interesting account of the "Bâbî" religious movement in Persia. Mr. Mead, in a very able manner, deals with the subject of "Initiation" in its varied aspects. Referring to formal ceremonies and 'secret rites' he says: "These do but veil the mystery; it is the man himself who must raise the veil, for the mystery is that of self-revelation, and that self-revelation is operated by the inworking of the natural energy of his innate divinity." On another page we read: "a man may never have been initiated into such rites, and yet have passed on to truly higher things." "The Ideal: a Dream," by Nora Alexander, is allegorical in character, and illustrates the longing of the soul for Light and Truth. "Agnostic Theosophy. I." by Dr. Montagu Lomax, is a very timely article, and we feel like thanking the writer of it, who deals briefly with certain statements made by Mr. Orage in a previous number of the *Review*—such, for instance as this: "Just as the Truth is that

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\* Printed at the C. L. V. Press, Mannargudi.



there is no truth, and the Truth about the Ego is that there is no ego, so, perhaps, the Theosophical view of man is just that no view is possible" (and this after a ten years study of Theosophy). Francis Sedlák writes on "The Fallacy of the Undulatory Theory of Light," and A. R. Orage gives his views on "Occult Arts and Occult Faculty." Dr. Hübbe Schleiden contributes the second instalment of his vigorous article on "The Theosophical Movement and its Assailants."

*Broad Views* for December contains the announcement that its publication is assured for another year. *The Review of Reviews* says of it, in a very sympathetic notice: "There is no Occult journal that will take its place if it should perish." The opening article, "A Broad View of Conscription," should command the attention of leading minds in all nations. Following Mr. Mallock's serial, "An Immortal Soul," we have, "A Forecast of the World's Progress," by A. P. Sinnett; "The Story of Ahrinziman," by a Clairvoyant Critic; and "The Scope and Limitations of Astrology," by Mrs. A. P. Sinnett. Other interesting articles are, "Unseen Guardians," "Mars an Inhabited World," "Theosophic Correspondence," and "Totemism."

The January number opens with an interesting article by the Editor, on "What should the Children be Taught?" Mr. Mallock's serial romance is continued, and the additional articles are, "The Intelligent Savage as a Religious Critic," "The Candid Friend," "The Vision of Primel," "The Worship of Physical Culture," "The Craving for a true Religion," "A Week-end Conversation," and "The Power of the Knife." The Editor's notes on 'Passing Events' close an interesting number.

*Theosophy in Australasia*, December. After brief matters in 'The Outlook,' the following are the chief articles: "Under which king?" by Wynyard Battye; "Theosophic Philanthropy," by Victor Roinel; "Some Japanese Pictures" ('from the French of Pierre Loti'); "Man, Know Thyself," a very good article by Zonabi; and "A Dream," by Myrtillus.

*The N. Z. Theosophical Magazine* for December announces the formation of a new branch of the T.S. at Gisborne. "The Mysteries of the Ancients, or Christianity before Christ," by W. Melville Newton, is concluded, and gives much information concerning the 'Eleusinian Mysteries,' the 'Mysteries of Mithras,' 'The Druids,' and 'The Druses.' "Rewards and Punishments" is a reprint from a London Journal, *The Referee*, and shows that theosophic ideas are permeating the public mind to a very appreciable extent. It should prove a very helpful paper to the average Westerner. "What constitutes a

Christian ?" is well answered by W. A. Mayers. There is a poem by Maitra, entitled "Axylus," also a page for strangers, and the Children's Department.

*The Theosophic Gleaner* has taken a new name, and will henceforth be known as *Theosophy and New Thought*. The magazine has been evolving during the past year, and as the articles which it now contains are mainly original, the name *Gleaner* does not fit it as well as it did formerly. We hope it may continue on its progressive pathway and meet with ever increasing success in the good work to which it is so devoted. In the January number which is before us, we find, after the Editorial Notes, the first instalment of an article on H. P. Blavatsky, dealing with her ancestry, her childhood and youth. Rustam P. Masani writes on "The Pathos True and Sublime;" and R. N. Bijur on "India—the World Saviour." The "Path for Christian Feet," and "Preliminary Requisites for the Perception of Truth," are unsigned. Mr. J. J. Vimadlal in his article, "Mrs. Besant in Bombay," replies in a convincing manner to one of Mrs. B.'s critics.

*Luce e Ombra*—"Light and Shadow"—(November 1906, Milan). This is one of the richest and finest Theosophical Journals. The present number opens with an article by Albert de Rochas, on "Indeterminate Radiations," accompanied by some very interesting photographic illustrations. Then follow: "A second of November," by Gabriele Morelli; "The Grave-digger of Livorno" (a proof of spiritual identity), by F. Zingaropoli; "The Japanese" (Ancestor Worship, Worship of the Gods, Future Life, Reincarnation, in Japan), by Louis Elbe'; "The Limits of Will," by Angelo Baccigaluppi; "For Psychical Research" (three small contributions); "Conferences of Spiritualists;" "The Intuition of the Deity in Classical Scepticism," by Felice Ametta; "From books and reviews;" "Chronicle" (on the medium Miller, the medium Pepper, etc.).

*La Verdad* (December 1906). There are translations from the works of H.P.B., A. P. Sinnett, Annie Besant, and Dr. Papus, besides the continuation of "The Mass and its Mysteries," by T. M. Ragon (from the French). The "Review of Reviews" gives a complete translation from the "Theosophical Review," of the article on "Illusions," by P. T. Srinivas Aiyengar.

*Sophia* (December 1906). "Epilogues of the month," by Arimi'; "Van Helmont and the Soul," by A. L.; "The Present of the Gods," by Rafael Urbano; "The Limit we must Reach," by Jose' Grane's;

"Intimate Letters on Theosophy," by Carmen ; "Leon Hebreo," by R.U.G.

*The Central Hindu College Magazine* for January commences its seventh volume under favorable auspices, having reached a monthly circulation of about 11,000 copies. Among other matter we notice "Some Characteristics of Samskrit Poetry" (continued); "Moral Training and the Making of Patriots," republished from the *London Spectator*; "A Sand Storm in the Sahara," illustrated; and "A Hindu Catechism," Part III.

*East and West.* The January number comes to us, as usual, freighted with a rich store of literary treasures from its numerous contributors, and from the Editor's fertile brain.

*Received with thanks:* *De Gulden Keten* (November); *Pewartia Theosophie* (December); *Revue Théosophique* (December); *Revista Teosofica* (Cuba, November), *La Revista Teosofica* (Mexico, December); *Bulletin Théosophique* (January).

*Le Voile D'Isis* (January): "On the Philosophical point of view in Occultism," by Etienne Bellot; "On the part of the Minerals in the Blood (Occult Chemistry)," by Ernest Bose; "Last words of a Voyant," by E'liphaz Le'vi; "The Awakening of the Soul," by Dr. Gaspard; "The Stars and the Diseases;" by A.O.

*The Vahan, The Theosophic Messenger, Theosophisch Maandblad, Teosofisk Tidskrift, Omatunto, The Lotus Journal, Punjab Theosophist, Review of Reviews, Modern Astrology, Mysore Review, The Arena, The Metaphysical Magazine, The Dawn, The Arya, Srikrishnasukthi, Mind, Phrenological Journal, The Light of India,* a high-class Magazine recently started in Los Angeles, California, for the purpose of disseminating Indian thought, *Light, The Indian Review, The Bala Bharat.*

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## CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

*Telepathic Marvels.* In the *Review of Reviews* for December Mr. Stead writes on "The next Wonder of the World," which is Telepathy. In addition to bearing testimony based on his own experience, to the truth of this mental faculty, he tells us of the wonderful proficiency which has been attained in its practice, by Mr. and Mrs. Zancig who are natives of Denmark. In their public demonstrations Mrs. Zancig seats herself in the middle of the stage, behind the footlights, "holding a piece of chalk, by the side of a slate mounted upon a stand." Mr. Zancig then states that any name, number or article given or shown to him as he walks among the

audience will be described or written by Mrs. Zancig upon the slate. The number of a bank cheque shown to Mr. Zancig as he stands with his back towards the stage is accurately reproduced upon the slate by Mrs. Zancig, and as Mr. Zancig rushes about here and there, long strings of figures, and queer foreign names which he is scanning are instantly reproduced on the slate by his wife. Mr. Stead visited the Zancigs at their own home and also invited them to lunch with him at his house, and at both places very difficult test trials were successfully made. Mr. Stead quotes from a letter received from Mr. Andrew McConnell, of Atlanta, Georgia, U.S.A., who maintains that all the vital functions, eating, breathing, etc., produce electricity, and thinks "we have conclusive proof that vitality, the organic life-principle, is simply self-generated electricity . . ." He says, "a current of electricity applied to the brain produces exactly the same action on the nerves and muscles as is produced by conscious thought."

#### THE BRAIN AN ELECTRIC BATTERY.

We quote further : "By the Marconi wireless telegraphy we have reached the highest communication possible through the electricity of the inorganic kingdom. Now we will apply the same laws to the distant communication through the electricity of the organic kingdom. The finest, subtlest form of electricity, and the most powerful, is electricity of the human mind through which thoughts are conveyed on ether waves on the same principle and with the rapidity of light. It has been abundantly proven that the brain cells are storage batteries to store the electricity generated by the life processes.

Professor Thomasina, a material scientist, stated that the human brain is based upon the same principle as the coherer and de-coherer of the Marconi instrument for receiving and transmitting messages. Mr. Collins, the inventor of the wireless telephone, that has not yet been made practical, confirms this statement, saying the human body has every essential for communication at a distance without the aid of any mechanical instruments."

#### THE FIRST CONDITION FOR TELEPATHY.

"So the only difficulty in making telepathy scientific and practicable is to find a way to generate a sufficiently strong mind-electric current to send a message to any distance, and to find a mind sufficiently sensitive to receive it and sufficiently unified in thought to have the same electric vibration that would produce a magnetic polarity of attraction. There is far more depending upon the two minds being in the same electric vibration than in the power of the current.

"It is difficult to discover the two minds sufficiently unified to act as the transmitter and the recipient. But it is possible to overcome this difficulty by sitting in a circle round a table. Hitherto the practice of sitting at tables has been used almost exclusively for spiritualistic purposes. What I have discovered is that they can be used with equally satisfactory results for telepathic communications from the living."

After this we are given an instance where two minds were "so blended in the same electrical vibration and so sensitively receptive to each other that we could talk through our minds at a distance of 1,200 miles with as much ease and distinctness as two can converse orally in the same room." Thus it seems that "the human mind has every essential known to wireless telegraphy for communication at a distance."

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The *Sunday Magazine* of the *Sunday Record-Eastern Proverbs*. *Herald* of November 25, 1906, has the following :

"Let a man speak what is true, and speak what is pleasing; let him not speak what is true but unpleasing, nor what is pleasing but untrue. This law changes not.

"No other reaps the fruit of a deed which a man commits in this world of men; the fruit of every deed which a man commits, he shall reap, and no deed whatsoever goes without its fruit.

"Thou thinkest thyself alone and reckest not of the Ancient Wise One sitting in the heart; in His presence thou sinnest who knoweth the evil deed.

"In the true light seek thou the little master of the house within, while thou holdest in check the wind blowing before the door and the leader of the senses.

"Why many words? Through *words* a man cometh not to vision. Behold the master within the body! Why wanderest thou further in the darkness of errors taught by the books?

"After much search in many doctrines the wise have determined the four ways of giving that which leads to welfare in this world and the next. To those who fear shall a man give confidence; to the sick, medicine; to those that desire knowledge, he shall give knowledge; to the hungry, food.

"Do not unto *others* that which would offend *thee*; this is the sum of the law, and every other law alters with occasion."

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The Officiating Inspector General of Agriculture in *Kindergarten, Eastern and Western*, India, Mr. F. G. Sly, in an article contributed by him in September last to the *Indian Agriculturist*, on "Education in Indian Rural Schools—a plea for Nature Study," says:—

"It is essential that the system should be thoroughly Indian and suited to the local conditions. I may be permitted to remark that in my opinion some of the past failure of the Indian Educational Department has been due to a neglect of this truth. In importing Western principles of Education, we have sometimes also imported Western systems which are wholly unsuited to Indian conditions. A prominent instance is the introduction of Kindergarten teaching into the Central Provinces' schools. Instead of taking the principles of Froebel and Herbart, and working out an indigenous system on these principles, the English system with the same 'gifts' based upon the familiar surroundings of English children, was introduced without change to the Indian child, with the result that the principle itself was thus set at defiance, the outcome being a complete failure.

The most striking example of success in the opposite direction that has been brought to my notice is the system followed in the low caste Panchama Free Schools of Madras by Mrs. Courtright who has evolved a thoroughly Indian system out of correct general principles, which is described by her in a pamphlet entitled "How We Teach The Pariah." The system of education followed by her is based wholly upon Object Lessons—not illustrations—the common objects seen and used by the child in his every-day life."

\* \* \*

Seneca, writing on self-examination said :—  
*Examines* "Of what bad practice have you cured yourself  
*thyself.* to-day? What vice have you resisted? In what  
 respect are you the better? Rash anger will be  
 moderated and finally cease when it finds itself confronted with its  
 judge. What, then, is more useful than this custom of thoroughly  
 weighing the actions of the entire day?"



*The Amir of* following *The Bombay Gazette* of 12th January, has the  
*Afghanistan* concerning the Mahomedan festival of  
*disapproves of* Bakri-Id :  
*Cow-killing.*

The Amir will visit Delhi while the festival of Bakri-Id is  
 being held. The slaughter of kine by Indian Mahomedans during  
 that festival has frequently, in the past, led to serious trouble with  
 the Hindus, and Government has had to interfere in order to regulate the custom.

The Mahomedans of Delhi proposed to slaughter one hundred cows to celebrate  
 the Amir's participation in the festival, but on this becoming known to His Highness  
 he immediately expressed his strong disapproval. He had come to India, he said,  
 to see the country and all its people without distinction of race or creed and he  
 would not countenance anything which might cause strife. He could not command  
 that no cows should be killed in Delhi, but he suggested that goats be substituted, as  
 by this no offence would be caused to the Hindus. Otherwise he would not partici-  
 pate publicly in the Id.

The Mahomedans of Delhi have accepted this suggestion, and no cows will be  
 sacrificed.

This consideration for Hindu feeling on the part of the Amir should leave a  
 marked effect all over India when it becomes known.

In view of the above fact, Mr. Labshankar Laxmidas, of Junagad,  
 has addressed a letter to His Majesty the Amir, in which he expresses  
 his gratitude to him for the kind consideration he has shown for the  
 feelings of the Hindus, and closes with these words :

I pray that the day on which Your Majesty came to India may be observed as a  
 public holiday by the Hindus every year, that grains and fruits may be distributed  
 by Hindus among poor Mahomedans on that holiday throughout this country, in the  
 name of Your Majesty, and that a high school for Mahomedan boys may be built at  
 Delhi by Hindus as a token of gratitude to the kind-hearted Mahomedans of that  
 city.

As a token of my personal gratitude to Your Majesty I will raise at least one  
 thousand rupees, and arrange to offer an annual prize in Your Majesty's name, and  
 through the Mahomedan College at Aligarh, for the best essay on "*Man's duty to  
 his fellow creatures*," or any other subject calculated to bring about Peace and Good  
 Will on this earth, competition being open to Mahomedans only.



*Gleanings* The American press-notices of Mr. Henry Hotch-  
*from a lecture* ner's lectures are fairly sympathetic. Here is one  
*by Henry* from the *Saginaw Evening News* containing gleanings  
*Hotchner.* from a lecture delivered by this gentleman, on "The  
 Purpose of Life :"

"Despite the chaos and antagonism in the world, there is a  
 very clear purpose behind it all—a purpose that is gradually bringing about justice  
 and good will. That purpose is that men shall co-operate with each other in peace  
 and amity and wisdom, so as to insure progress and prosperity for all, irrespective  
 of race, creed, sex, class or color. This purpose will be fully attained only when,  
 through education and thorough self-control, men live a right life, when they entirely

eliminate from themselves those tendencies and passions that cause evil and suffering in the world, and when they represent decency and honor.

"Every man and every organization that helps to improve conditions in the community, by spreading knowledge, by removing pain, by emphasizing virtue, or by any other way, is assisting humanity to reach the splendid goal that lies before it.

"The Theosophical Society is such an organization. It aims to prove to the world, that brotherhood, with its happiness and its duties, is a practical thing. The Society stands firmly for the right and against the wrong; for truth and against error. It is trying to unify religion, science, philosophy and art by showing that the same fundamental truths show man what life is, what his duty is, and how he should perform his duty.

"These fundamental truths show that this world is governed by a wise and beneficent Creator, and that it is the duty of man to study nature's laws so as to live in accordance with them. Man is destined to become perfect and it is his duty to work consciously toward this end by developing in character and in knowledge. Death is merely a stage in his career, and he should therefore not fear it. His future lives on earth depend, as to their happiness or unhappiness, on the way in which he lives now; so, common sense dictates that he should strive for self-control, for virtue and for unselfishness, in order to insure future incarnations of opportunity, of health and of progress.

"The Theosophical Society aims to gather together people who are willing to study truth in every department of nature, to live up to the accepted moral standard, to be a force for good and for right and for virtue, and to do their best generally to help the world to reach the stage when men shall work together in unity, in justice, and in brotherly love."



*Symbolism of Gems.* Ancient Astrologers believed that the destiny of persons born in certain months was largely influenced by the gem of which the month was symbolic. Here is an ancient table specifying the gems which correspond to different months of the year:—

January—jacinth or hyacinth, symbolizing constancy and fidelity.

February—The amethyst, symbolizing peace of mind and sobriety.

March—The bloodstone or jasper, symbolizing courage and success in dangerous undertakings.

April—The sapphire and diamond, signifying repentance and innocence.

May—The emerald, signifying success in love.

June—The agate, symbolizing good health and long life.

July—The carnelian, signifying cure of evil resulting from forgetfulness.

August—The sardonyx or onyx, signifying conjugal felicity.

September—The chrysolite, symbolizing preservation from folly or its cure.

October—The beryl or opal, signifying hope.

November—The topaz, signifying fidelity and friendship.

December—The turquoise or ruby, symbolizing brilliant success.



*Notes of our recent Convention and Anniversary.*

*The Times of Ceylon* publishes the following brief notes relating to Col. Olcott and the recent T. S. Convention at Adyar :

Col. Olcott is getting on as well as can be expected. He is not out of danger, but he is having the best medical skill in Madras and his doctors say that, if he keeps absolutely quiet for three months, he may hope to be of use again for seven or eight years. He is quite resigned to the inevitable, though his irrepressible will is firmly made up that he will live for at least another seven years !

The Theosophical Convention opened on the 29th ultimo, and Col. Olcott was carried into the hall in a chair. Two doctors and nurses, with stimulants and restoratives for any emergency, stood beside him. He was given a most flattering ovation by the crowd of over 2,000 souls who were there present in the magnificent and spacious building of the Theosophical Head-quarters. The Presidential address was read by Mrs. Annie Besant. Col. Olcott had dictated the whole of it, and in it he paid an eloquent tribute to the work done by Mrs. Higgins among Buddhist girls, and Mr. D. B. Jayatilaka among Buddhist boys, in Ceylon. Col. Olcott stayed for about half an hour and then allowed himself to be carried out, the assembly cheering him to the echo.

Mrs. Annie Besant delivered a course of lectures on the 28th and the three succeeding days. There were large crowds every day, including delegates from all parts of the world. The lectures were delivered in the style Mrs. Besant knows so well how to use and, though she selected her subjects from Hinduism, she treated them all from a Theosophical point of view and made her words helpful to Christians, Hindus, Buddhists, Mohammedans, Jews and Parsis who were present, among others.

Reports were submitted at the Convention by the delegates, showing the strength of the Society in all parts of the world, and how the work was going on. On the last day of the Convention a group photograph was taken, and this will help to show the representative nature of the assembly. The Theosophical Head-quarters, where the Convention was held, stands on 27 acres of land and is beautifully situated, with the River Adyar on one side and the sea near by. The buildings, spacious as they are, were not sufficient to house all the delegates. Temporary huts had in consequence to be erected, and a great many of these dotted the grounds.

The Adyar library is already one of the best known in India, and was generally admired by the thousands who collected at the Convention. The library is equipped with ancient manuscripts of Indian literature, so well cared for by Dr. Schrader, Orientalist and Director. It is a standing monument of the good work done by Col. Olcott. Students come to it from all parts of India to consult its Pali and Sanskrit books, and Col. Olcott is determined to make it sought by students all the world over. At the conclusion of the Convention Col. Olcott, by special permission of his medical advisers, was allowed to be brought on the platform, from his sick chamber. He was again conveyed in a chair and had the doctors and nurses by him in constant attendance. He bade good-bye to his friends there, and they came up to his feet to make their *namaskarams*. While this was going on four Sinhalese from Galle, who also had approached, stood together and chanted the *Jayamangala gatha*. Col. Olcott was deeply touched and spoke to the four people with great emotion.

